The Jewish News

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Israelis wary of tough stand

By
LEORA FRUCHT

JERUSALEM —

Prime Minister Yitzhak Shamir's decision to postpone sending the Israeli delegation to Washington until Dec. 9 won a strong support in the Cabinet, where it is regarded as a timely reminder that Israel will not allow the United States to dictate the terms of the peace process.

But the move provoked widespread criticism from the Israelis who see it as a major public relations blunder that will further strain the relations with Washington.

With the exception of Foreign Minister David Levy, the Cabinet backed Shamir's proposal to send the Israeli team to the talks five days after the Dec. 4 date set by Washington and agreed to by all the Arab delegations. Levy, however, blasted the prime minister's decision as an "emotional response driven by personal rather than national reasons."

While few disagree that Shamir was snubbed by Washington during his recent visit there, it is unlikely that the latest move is motivated by wounded pride. Rather, it seems to be a calculated attempt to set certain ground rules early on in the negotiations.

These rules include: that negotiations between Israel and the Arab delegations be direct — until today, Israeli queries addressed directly to Arab delegates have been answered indirectly through American mediators; that the talks soon be moved to the Middle East, as a sign of the Arab countries' good faith in negotiating directly with Israel; that the talks between the delegations be separate and truly bilateral and not turn into an international conference; and that the role of the United States be limited to offering helpful suggestions when the two sides reach an impasse and request such aid.

These rules are aimed at quelling what is the real fear of the Shamir government: that the Arabs, convinced that they have Washington in the palm of their hands, will use the administration to impose Arab demands on Israel.

While noting that both U.S. President George Bush and Secretary of State James Baker have outrightly denied this, it is clear that Shamir is left with his own lingering doubts.

The suggestions made last week by Washington concerning specific topics that ought to be discussed in the next round of talks only deepened these doubts.

But Shamir's offer to win more concrete assurances from Washington by threatening not to show up on Dec. 4 has been sharply criticized at home — and already there are signs that his gamble has failed.

Some left-wing critics accuse the prime minister of trying to sabotage the peace process. Calling the scheduling issue "ridiculous," the daily newspaper *Davar* maintain that Shamir is banking on the Arabs not to agree to the time change, prompting the collapse of the talks.

Many critics across the political spectrum have warned that in being

[Cont'd. on page 11]

NEO-NAZIS MARCH IN SPAIN

Right-wingers raise their hands in a Nazi salute and shout fascist slogans as they march through the streets in downtown Madrid Nov. 17. to commemorate the 1975 death of dictator Gen. Francisco Franco. [RNS Photo/Reuters]

Four Syrian Jews freed, two remain in prison

By
RON CSILLAG

TORONTO —

Four of the six Jews imprisoned without charges in Syria have been released, *The CJN* has learned.

Subhe Kastika, 39, and his brother Said, 38, were released from a Damascus jail on Nov. 28 for no stated reason, said Judy Feld Carr, chairman of the National Task Force for Syrian Jews.

The Kastika brothers were taken into custody last May 1, along with their wives and Subhe's sons, 2-year-old Mousa and Eli, six months.

No reason was given for the arrests and no one was formally charged.

The wives and children were released May 21.

Both brothers are now home, Carr said. Their health, which suffered in prison, is not known, but Carr believes both are in "fairly good condition."

Also released on Nov. 28 were Rachamon Darwish and Joseph Rathoul Sabato, who were taken to jail without being charged in September, 1990.

They were released from the Aleppo central prison in Syria's north, Carr said.

"They were literally thrown out," she said. "They were not even allowed to collect their personal belongings."

At the time of their arrest, Darwish's pregnant wife Grace was also imprisoned but was released in January following the birth, in jail, of her child.

Sabato's 19-year-old fiancee, Badura Laalo, was also taken into custody but she too was later released.

Carr would not speculate whether the release of the four men, which took place within hours of one another, was the result of international pressure or was a goodwill gesture from Syria on the eve of scheduled bilateral peace talks with Israel.

"You can't rationalize the Syrian mentality. No one knows why they do anything."

Carr said all four men were tortured in prison.

Their release leaves two Syrian Jews still in jail: the brothers Eli and Selim Swed.

The Sweds were sentenced last May 21 to 6½ years in jail on undisclosed charges at an in camera hearing. That was after they spent 3½ years in prison awaiting their fate.

Dungeons of horror

Eli, a 30-year-old bachelor and Selim, 49 and the father of seven, are in the notorious Adra prison in Damascus, a facility well known for its underground torture chambers and dungeons of horror.

After their sentencing, at which the brothers' lawyer was not allowed to present a defence, Syrian President Hafez Assad offered a 15-day period during which pleas for clemency were heard.

The Canadian Embassy in Damascus asked Assad to reconsider the sentence on humanitarian grounds.

"I'm feeling so good [about the releases]," remarked Carr. "But now we really have to push for the Sweds. We have to get it on Canada's agenda."

Last month External Affairs Minister Barbara McDougall said she "would be happy" to re-examine the Sweds' plight.

School prayer an issue again

By
PAUL LUNGEN

TORONTO —

The thorny issue of religion in public schools has surfaced again — this time on two fronts.

Lawyers for the Ministry of Education are investigating whether Ontario law would be violated if schools provided children with a place to pray during the school day.

And parents with children attending public elementary schools in York Region are calling on the provincial government to allow voluntary Bible classes at lunchtime, which they say should not be considered part of the school day.

Keith Baird, a policy advisor to Education Minister Tony Silipo, said department lawyers are consulting with constitutional law specialists and experts on Islamic law to determine whether the provision of a prayer area for Muslim students conflicts with court rulings and Education Act regulations against the promotion of religion in public schools during the school day.

Baird said the issue was handed to the legal specialists after he attended an Oct. 8 meeting in a school gym in Stouffville. Approximately 450 parents were there to press the ministry to allow Bible readings during the lunch hour in schools in York Region, he said. They also referred to the provision of a quiet area in an Etobicoke public school where Muslim students can fulfill their religious obligations to pray, Baird said.

Ralph Prentice, associate director of the Etobicoke Board of Education, said the board's practice is to permit any group to meet at a time when school facilities are not being used and when the students don't have be in class.

He said a group of about four Muslim students at Kipling Collegiate have been given a room in which to gather, adding that accommodation is available to students of all religious groups.

Prentice said "there is no program of religious inculcation involved."

In a case involving the Elgin County Board of Education, the Ontario Court of Appeal ruled against indoctrinational religious teachings during the school day.

Regulation 262 of the Education Act interpreted the school day to include lunch hour.

The court decision, complaints from Jewish organizations and the threat of legal action last August prompted the Wentworth County Board of Education to remove lunchtime Bible classes from schools in its jurisdiction.

But parents in York Region believe their children should be able to attend lunchtime Bible clubs on a voluntary basis, said Stouffville resident Beth Boyd.

Boyd, the mother of five school-

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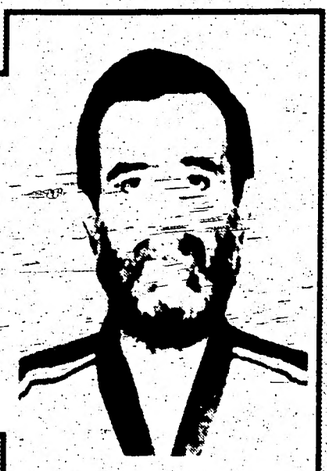


Canada

Ontario queries college's degrees

By
RON CSILLAG

TORONTO —

Ontario's Ministry of Colleges and Universities says the Canada Christian College, which last September launched a Jewish studies department, is not allowed to grant degrees.

The CJN last week quoted college founder and president Elmer McVety as saying the school grants Bachelor of Divinity, Master of Theological Studies, Master of Divinity and doctoral degrees to students completing the programs.

McVety said the college has a federal charter that allows it to affiliate with similar worldwide bodies and a charter granted in Manitoba 30 years ago that allows it to operate in Ontario.

Jay Fleischer, a university relations officer with the ministry, told *The CJN* last week that the Canada Christian College and School of Graduate Theological Studies, on Dalesford Road in Etobicoke, is prohibited from granting degrees in this province.

"The law is clear. They are not authorized to grant degrees in Ontario. Only those institutions meeting ministry criteria can."

He said the college can grant only certificates and diplomas.

Fleischer said the college applied for permission from Queen's Park a few years ago for the right to grant degrees, but was turned down because it did not meet government criteria.

"They know the law. They are not recognized as a degree-granting institution."

The college does not receive any government funds, he added.

Fleischer said there "are a number of options" open to the ministry if it finds that Canada Christian College has contravened the rules.

Those include prosecution under Ontario law. He said ministry staff will meet with their lawyers this week to discuss the college.

Contacted last week, McVety insisted the college is on solid legal ground.

He said the charter the college received in Manitoba 30 years ago allows it to grant degrees in Ontario because the degrees are issued in Manitoba.

The school's federal charter, he explained, allows it to "cross over into several jurisdictions" around the world.

"The Ontario ministry has nothing to do with us. We are not contravening the law. That wouldn't be right for us," he said.

A college syllabus describing the new Jewish studies department says the school was founded in 1974.

McVety described Fleischer as "a constant problem for us."

He said he was "not happy" with *The CJN*'s questions about the Jewish studies program and suggested the newspaper submit further questions in writing.

In last week's *CJN*, the school's Jewish studies department was denounced by Canadian Jewish Congress, Ontario region and Jews for Judaism, a counter-missionary and outreach group, as a tool Christians will use to convert Jews to messianic Judaism, which accepts Jesus as the messiah.

Late last week, Canadian Jewish Congress, Ontario region, wrote to Colleges and Universities Minister Richard Allen, asking for an investigation into the college's degrees.

LITTLE EMIGRES CELEBRATE CHANUKAH

Clowns and kids made for a festive mix at last week's Chanukah party at the northeast JCC for recent Soviet emigres. The bash was co-hosted by Hadassah-WIZO's Machar chapter, the Jewish Women's Federation and the Russian Response Committee.[Ron Csillag photo]

JCC feels financial pinch as pledges fail to appear

By
PAUL LUNGEN

TORONTO —

The Jewish Community Centre is in dire financial circumstances and if the agency does not obtain new sources of income, "the debt will choke the organization," the JCC's annual meeting was told last week.

JCC president Alan Zender said the $5 million spent to expand and renovate the agency's North 'Y' Branch and the facilities at the Bloor 'Y' Branch had swollen to close to $7 million.

Pledges have been made to help pay off the debt, but "the state of the economy has made collections extremely difficult. Currently the payment of pledges does not even keep up with the interest costs," he said.

"For the first time in our history, we are worried about cash flow and our ability to make payments to suppliers and creditors."

Zender proposed to alleviate the situation by "fund raising in our community and through entrepreneurial ventures that enhance revenue."

While the president concentrated his remarks on the JCC's financial picture, he opened his address with words of reconciliation to the 10 members who challenged the slate of candidates proposed by the JCC's nominating committee for positions on the board of directors.

The alternate slate had contested the election on a platform of a greater voice for the average member in the organization's decision-making process.

Speaking prior to the announcement of the election results, Zender offered positions on JCC committees for those who failed to be elected. "If you want to contribute, we want you," he said.

Later in the meeting, board chairman Richard Lorie announced that 1,062 ballots had been cast and that the entire slate of candidates proposed by the centre's nominating committee were elected.

Unhappy with negotiations

JCC executive director Paul Brownstein said the alternate slate received about 300 votes to the 700 garnered by the winning group.

Harriett Reisler, one of the unsuccessful candidates, said she was unhappy with the result of negotiations between the alternate slate and JCC officials, which had been conducted prior to the close of the election.

She said lawyer David Bierstone, who negotiated on behalf of the alternate slate, should have accepted "the olive branch" offered by JCC officials of two board positions, when they become available.

"If they hold out their hand, shake it," she said.

Reisler and Tibor Martinek, another member of the alternate slate, said they planned to take up the offer to participate on JCC committees. Martinek said that with the election over, "it's now time to work together."

Bierstone declined to comment on the negotiations, though during the meeting itself, he criticized the election process.

He said no opportunity was given for campaigning at the JCC and he doubted whether most JCC members even knew an election was on. He called the election "a game of collecting proxies," saying the proxy ballots should have been mailed to members.

He repeated his criticism of the decision to replace the existing outdoor tennis courts with a tennis bubble run by a private entrepreneur on the site of the west parking lot, saying JCC members weren't consulted on it.

Marilyn Saltzman, chairman of the North East Valley branch, disputed the suggestion that the tennis decision was made behind closed doors. She said those who wish to sit on the board must go beyond examining issues "in a parochial sense" and take a "global" view of the agency.

Shamir's job secure: editor

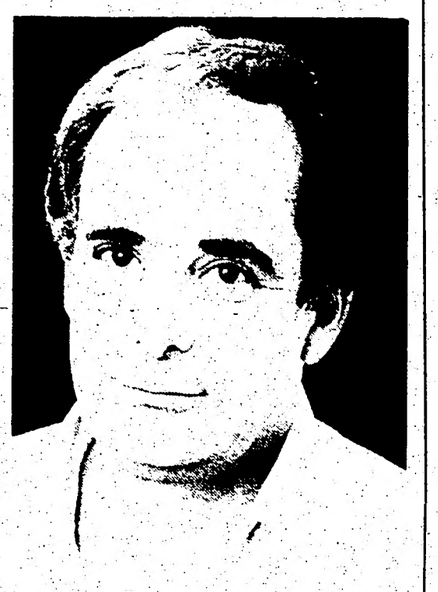
TORONTO —

Yitzhak Shamir's immense new popularity means he'll have a lock on the prime minister's job for at least another five years, predicts the editor of *The Jerusalem Report*.

Hirsh Goodman told a packed house at Holy Blossom Temple last week that despite his own personal left-wing leanings, Shamir "is the right man at the right place at the right time."

And perhaps it's time, he conceded, that Israel's left admit it may have been wrong all along about the peace process.

The unwavering Shamir was able to get Arabs to the negotiating table in Madrid on Israel's terms, which has translated into massive new support for him, Goodman said in the temple's annual Eva and D. Lou Harris memorial lecture.



Hirsh Goodman

The Israeli prime minister "has no effective opposition," not even from within his own Likud coalition, he said.

Had Labor leader Shimon Peres been prime minister, he surely would have been drawn into the Gulf War against Iraq, Goodman commented, adding that housing minister Ariel Sharon has "discredited" himself on settlement policy and foreign minister David Levy "made an absolute idiot out of himself by petulantly refusing" to attend the Madrid talks.

While Shamir is Israel's "most enigmatic" leader ever, he's going to be around for at least another five years. "It's a fact of life. We'd better get used to it."

Despite his popularity, Shamir will face huge problems, Goodman said. Last month, 145,000 people in Israel were unemployed, most of them Russian immigrants. Goodman said Israel was wrong to assume the first priority for Soviets should be housing. It should have been jobs, he said.

As many as one million Soviets could arrive in Israel in 1992, he remarked.

The editor of the year-old weekly newsmagazine said time is on Israel's side. The intifada has fizzled out and Arabs now know they cannot topple the Jewish state by military means.

Goodman said he foresees a "Mideast Switzerland" in Israel, with quasi-independent "cantons" of Gaza, the West Bank and Israel proper.

— R.C.

Correction

TORONTO —

A photograph on *The CJN*'s front page of Nov. 21 should have stated that a demonstration protesting the *Toronto Star*'s coverage of Israel was held under the auspices of the Toronto Zionist Council. As well, one of its participants should have been identified as the Canadian Holocaust Remembrance Association.

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Ethnic Quebecers seek Western views

By
MAURICE LUCOW

VICTORIA —

A Quebec delegation from the Constitutional Coalition of the National Congress of Italian-Canadians, Canadian Jewish Congress and the Hellenic Congress of Quebec swept through Western Canada recently to try and explain what's going on in Quebec and to gather the views of westerners on the constitutional situation.

The delegation visited four provincial capitals — Winnipeg, Regina, Edmonton and Victoria, plus Vancouver — and met with government officials and the "grassroots."

Four of the delegates paused for breath in Victoria to have lunch with a CJN reporter before heading for the Parliament Building for media interviews and for chats with B.C. Deputy Premier Anita Hagen, who is also minister of multiculturalism and human rights, and with Dr. Tom Perry, minister for advanced education. A phone conversation with Moe Sihota, minister for constitutional affairs, was also planned.

Meanwhile, other members of the delegation were busy with the media in Vancouver and the entire delegation joined at night for a public meeting at the Vancouver Jewish Community Centre.

The group in Victoria stressed the coalition is not promoting either Quebec's or the federal government's views. "We live there (in Quebec) so we know what's going on," they said. The francophones are not trying for a power grab. They want recognition of the fact that Quebec is indeed a distinct society and the province comprises a French majority and English and ethnic minorities.

It was emphasized that there is a perception that Quebecers are anti-minorities but this is not the case, said the delegates. Given the fact that the majority of the population is francophone, it is appropriate for Quebec to preserve, protect and promote the French language and culture and Quebec's culture, as well as promote Quebec's pluralism.

The three communities in the coalition share the view that Quebec and the rest of Canada are "and must remain, a society whose pluralistic character is affirmed — a society committed to intercultural harmony, and a society which assures the preservation of human rights."

The coalition said it wants Quebec to remain part of Canada, with the recognition that it is a distinct society with regard to language, culture and civil law: the need for a "rationalization" of government services; and a commitment to Canada's "pluricultural" character.

Available in both languages

In the matter of government services, the coalition believes that all state services at federal, provincial and municipal levels should be available in both official languages, but subject to such "reasonable limits as can be justified in relation to the need that exists for such services."

All court and legislative services should be available in both languages at all three levels of government "without exception."

The coalition argues that "ideally" education should provide proficiency in both languages to all Canadian students and that it is the job of government to achieve proficiency by developing the suitable pedagogical systems to achieve this goal.

Delegation members who were in Victoria told *The CJN* that in the "grassroots" sessions, held in every city, the main concern of the public was the meaning of "distinct society."

The answer to this, they said, is that in no way does distinct society provide for a sweeping authorization of the transfer of power to Quebec. They said westerners seemed suspicious of the terminology "but after our explanation, there seemed to be a better feeling."

Grassroots sessions were lively and often contentious, the delegates reported. Meetings lasted as long as 2½ hours so that those attending could express their views. At the Edmonton meeting, Calgary Jewish Community Council president, Robert Kalef, was on hand, along with Drew Staffenberg, the executive director.

They flew in specially for the occasion. In Edmonton, coalition members spoke to three classes of constitutional law at the Alberta Law School.

At a meeting with Alberta's health minister, Nancy Betowski, vice-chairman of the province's constitution committee, she said people are saying that if distinct society means they (Quebecers) get more rights, they don't want it. "But if it's a recognition of differences, then I don't think there will be any problem."

In British Columbia, Dr. Michael Elterman, chairman of the CJC Pacific Region, said in a letter inviting the public to a grassroots session that "as important decisions regarding our future are about to be made, all Quebecois must understand the full ramifications of these decisions.

"Equally so, Canadians living outside Quebec need to be fully apprised of the broad spectrum of views that are integral to our constitutional debate."

Congress members who were part of the delegation which made the Western tour included Max Bernard, chairman of the national unity committee; Michael Crelinstein, executive director of the Quebec region; Goldie Hershon, chairman of the Quebec region and Mike Cohen, CJC's national director of communications.

Arab-Israeli peace seen as side issue

VICTORIA —

While Israelis left Madrid "much more optimistic than we dared hope for," the matter of peace between Israel and the Arabs is a "minor side issue" of the Middle East problem, according to Naomi Frankenburg, Vancouver, past national president of Canadian Hadassah-WIZO, who spoke here at a tribute dinner honoring Aileen Barer for 40 years of service to Hadassah-WIZO.

Frankenburg said the Bush-Baker peace process is based on a "faulty premise" — that peace between Israel and the Arab world will bring peace to the region. The danger is that the Arabs have waged "endless wars" amongst themselves for the past 45 years and before that, and she maintained this will continue if the United States, Britain and other countries continue to sell arms to the Arabs.

The Arabs, she said, "might have some arms left over to use on Israel," despite any peace treaties.

Israel won't sign any treaties unless she is absolutely sure the Arabs will maintain peace throughout the Middle East, Frankenburg declared. A "piece of paper" is not enough unless the Arabs make peace with each other and until there is a substantial reduction of arms sales to them.

Meanwhile, she said, the Madrid conference must be regarded as "a miracle" because Israel and the Arabs finally sat down together to search for peace, and she praised Prime Minister Yitzhak Shamir because he insisted that the conference be based on a formula of "peace for peace," and not "land for peace," as had been negotiated by Menachem Begin with Egypt.

The speaker said Shamir was the undoubted winner at the conference and that 80 percent of Israel's population supports his efforts.

She had praise also for the chief Israeli negotiator, Eliakim Rubinstein and his Palestinian counterpart Haidar Abdul-Shafi, for shaking hands publicly, in front of the television cameras, at the end of their bilateral talks.

These two men "changed the whole atmosphere" of the conference by agreeing on Shamir's 1989 plan of autonomy for the Palestinians for three years and then negotiations for future status. Frankenburg pointed out that the plan was actually proposed first at Camp David, but was never followed through.

Naomi Frankenburg

Discussing the role of Elias Freij, the mayor of Bethlehem, Frankenburg said he was amenable to the agreement because he realized that time is on Israel's side. The demographics have changed, she noted, as settlements on the West Bank increase and aliya increases, thus reducing the imbalance of Palestinians over Israelis.

She called Yasser Arafat a "loser" because he was only able to sit on the sidelines during the conference and she had the same term for Saeb Arakat, a PLO member who sat in with the Palestinians at the first session but who was dropped from the delegation at the ensuing sessions.

She called the Syrian foreign minister, Farouk al-Shara, the "king of comedy" for his claims that the Jews of Syria are happy and for the "biggest lie of all" that Israel puts pressure on the free press.

The Syrians, Frankenburg claimed, have tortured or murdered every honest journalist and every single person who has written the truth about Syria and she noted that newspaperman Terry Anderson has been a prisoner of the Syrians for the past six years.

But Israel benefited by Syria's vicious attacks because the Palestinian delegation divorced itself from Syria.

Frankenburg slammed U.S. President George Bush for having the chutzpah to say recently that the United States had fought in the Persian Gulf to protect Israel.

— M.L.

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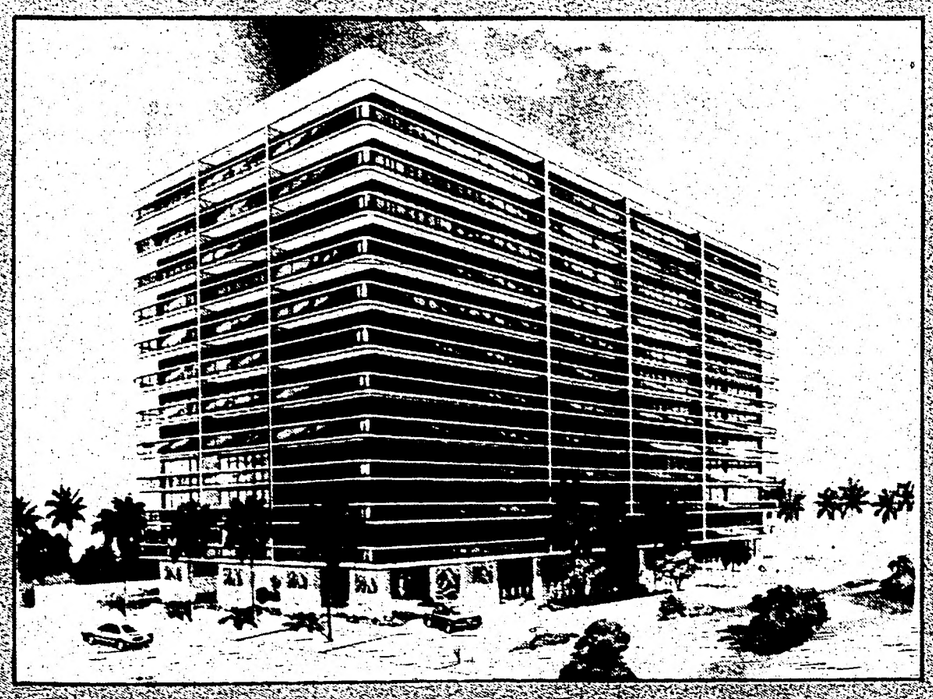

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Canada

SUCCESS IN MARITIMES

Recently Go Travel of Montreal, in conjunction with KLM airline, launched two 10-day programs to Israel for the Maritimes for Catholic and Protestant groups. During the product launch, close to 200 ordained ministers attended seminars and several signed up on the spot to take their congregations to the Holy Land. This is the first time ever such a concentrated effort has been directed to the Maritime provinces. Pictured are (second from left) Yehuda Shen, director for Canada, Israel Government Tourist Office; beside him is Gina Belanger of Go Travel; and three ministers attending the seminar in Moncton, N.B.

Immigration Canada denies political asylum to former PLO man

MONTREAL —

The Canadian Immigration Department has blocked the bid of a former PLO official for political asylum because he may be a security threat.

Immigration says Mahmoud Abo Shandi, who has been detained in Montreal since arriving here Oct. 18 from Norway, is "someone engaged in or likely to engage in acts of espionage or subversion against democratic governments, institutions or processes as they are understood in Canada."

Deportation to be decided

Federal Court will decide whether Shandi should be deported. Immigration has so far refused to make public why it believes Shandi is a possible security threat.

The Table de Concertation de Montreal, an umbrella organization representing 50 refugee groups, and the Quebec Civil Liberties Union had demanded that Shandi be release immediately while awaiting the processing of his refugee claim, unless the minister of immigration could "bring serious evidence establishing a basis for his detention," in the words of Table president Rivka Augenfeld.

His lawyers also argued his detention was unjustified, and were awaiting a Federal Court hearing on its legality. Immigration spokesman had said Shandi would continue to be held while the department completed its investigation of his background.

Both Shandi and his wife arrived at Mirabel airport carrying Algerian passports, but no visas. They sought refugee status. His wife has since given birth to a child here and been released.

The couple was detained after Shandi reportedly told immigration officials he held the rank of colonel in the Fatah, the main faction of the PLO. He said he ran into trouble with the PLO because he disagreed with its support of Iraq in the Gulf War.

He said he was in charge of security at the Bourg el-Barajneh and Shatilla Palestinian refugee camps in Lebanon in the early 1980s. He also told immigration he served in the buffer zone in southern Lebanon controlled by Israel.

Last month he was transferred from an immigration holding centre to the Parthenais detention centre.

ISRAEL

Murray Katzman

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UNITED JEWISH APPEAL
OPERATION EXODUS

Philip Reichmann (left) was host of a special event with Simcha Dinitz, Chairman of the Executive of the Jewish Agency for Israel, on Nov. 25 at the Olympia & York boardroom. Co-host was Neil Nisker, co-chair of the Major Gift Division.

Dinitz: Toronto Sets The Pace

A 24-hour visit to Toronto by Jewish Agency Chairman **Simcha Dinitz** saw him address two very well attended events for major contributors and a gathering of campaign leadership, as well as meet personally with leaders in the community. **Malka** and **Al Green** were the most gracious hosts at their home for a Sunday evening event, while the office of Olympia & York was the venue for lunch the next day.

In his unique way of combining humour and seriousness, Dinitz was entertaining, informative and inspirational. Recognized as one of the key leaders in Israel and the Jewish world today, he credited Toronto with "setting the pace" for UJA/Operation Exodus campaigns worldwide. The Jewish Agency's Aliyah activities are financed by these campaigns.

His central theme: One million Soviet Jews can be expected to be in Israel by 1995. The crucial test is employment. To keep the best and the brightest Olim, job opportunities must be created.

WELL DONE, ZVI GARCY!

Zvi Garcy, special campaign emissary, is heading back to his home in Haifa, Israel, after six weeks of intensive and highly productive canvassing activity at UJA ... He is the type who is envigorated by a stack of contributor cards in front of him ... He positively delights in talking to Jews about their contribution to help Israel and Aliyah. And he frequently tells co-workers about a "real Mensch", a decent and understanding Jew, he had just talked with ...

QUOTING GOLDA

Simcha Dinitz recalled a conversation he once had with **Golda Meir**, with whom he worked closely for years. He asked Golda why was the Jewish leadership, prior to the establishment of the State, prepared to accept the United Nations resolution to partition Palestine, which would have meant giving up the Galilee and most of the Negev. True, Golda replied, but it would have left the Port of Haifa in Jewish hands, and that was the highest priority, to enable free immigration into the country!

YOUNG BUSINESS NETWORK

In its "outreach" program, the UJA Young Business Network scored another success when some 100 young people took part Nov. 26 in an evening with **Isadore Sharp**, chairman and president of Four Season Hotels, whose basic approach in running his chain, as he told his eager listeners, is the emphasis on excellence ... Another speaker was **Wendy Eisen**, a leading figure in the Soviet Jewry movement, who shared her recent experiences on a visit to Kiev and Babi Yar, site of a terrible atrocity against the Jews in World War II.

Y.B. Network, co-chaired by **Judith Finer** and **Michael Worb**, plans to have two additional programs in the spring. The Program Committee is chaired by **Antony Karabus** and **Tammy Litwack**, and includes **Richard Cooper, Ellen Lupu, Laurie Mazliach, Elisa Morton Palter** and **Gilbert Palter**.

THANK YOU, TEACHERS

Special mention goes to teachers in the Hebrew schools for their willing participation in the campaign. Active chairs were **Elaine Simkevitz** and **Keren Brandes** for general studies, and **Chaya Benaiah** for the Hebrew teachers division. It was good to see new faces among the canvassers!

REAL ESTATE

"Yasher Koach" to **Ralph Goldman**, co-chairman of the **Commercial Real Estate Division**, for an exceptional job covering a large number of cards ... He has also been a regular at Business and Construction Telethons. Thanks as well to co-chairman **Clive Miller**, for leadership in this year's campaign.

CONSTRUCTION TEAM

David Green (left) and **Bernie Baum**, seen here during a recent Sunday telethon, are co-chairmen for development corporations within the **Construction Cabinet** ... David has been involved with UJA for a number of years, but for Bernie it's actually the first year of activity ... Both credit effective training with getting results, either in personal meetings or by phone ...

AN EXTRAORDINARY YEAR

CZF may forego vote for Congress delegates

By
JANICE ARNOLD

MONTREAL —

Leaders of a number of Canadian Zionist Federation constituent organizations are questioning the advisibility of holding elections in Canada for the World Zionist Congress next year.

Adamantly opposed to elections is Zionist Organization of Canada president Milton Winston, who thinks elections would be an indefensible expense in light of the CZF's poor financial status.

"It would be an obscene waste of money at a time when the Jewish people are under duress to find extra funds for Soviet and Ethiopian Jews and poverty is rising among Jews in Canada. It would be counterproductive to the Zionist image in Canada," Winston told *The CJN*.

World Zionist congresses, which bring together Zionists from throughout the free world, are held in Israel approximately every four years. The 32nd congress is scheduled to take place from June 14-18 in Jerusalem.

At the last congress in 1988, Canada sent 19 representatives. The number and composition of the delegation was determined by the overall number of paid-up members of the CZF and of its dozen constituent organizations.

Members were entitled to cast a ballot by mail, and the 19 seats were divided among the constituent bodies proportionally according to that vote.

The last Zionist elections in Canada were marked by the strong emergence of groups based on religious denominations, particularly from the Reform and Conservative movements, at the expense of the traditional politically based-groups.

World Zionist Organization rules allow elections to be bypassed if there is a unanimous agreement among all the constituents on the composition of the delegation.

Winston suggests next year's delegation have the same composition as at the last congress, or else, not go. The General Zionists, which includes the ZOC, had three delegates last time.

He estimates an election by mail would cost $250,000, if 40,000 letters are posted, factoring in staff cost, as well as the outside professional scrutineering services used last time.

Organization carrying large debt

The CZF has been carrying a substantial debt for several years, since the WZO cut its budget by 30 percent.

"To those who say an election is democratic, I say when was the last national convention to elect officers to the CZF. Democracy begins at home."

Labor Zionist Alliance president David Kofsky said that "in principle" he is in favor of elections, but acknowledges the CZF's money woes as militating against it.

He would prefer hammering out a delegation through a unanimous decision, possibly the same composition as that of the last congress.

The Labor Zionists also had three seats on the Canadian delegation last time.

"But if the WZO can provide some funds, I think elections should be carried out."

CZF president Kurt Rothschild concurred that there is "a general feeling" that elections should not be held because of the cost and "the need to conserve our energy for more constructive activities."

He said an attempt will be made to reach a unanimous agreement among the constituents to avoid an election. The deadline for such a decision is "somewhat flexible" at this point.

In October, the CZF announced that it and its constituent organizations are "mobilizing their forces" for an election. Lawyer Yoine Goldstein has been appointed chairman of the area election committee, which has the power to determine the manner of the election of delegates to the congress.

Meanwhile, some groups are campaigning to sign up members. In a recent Shaare Zion Congregation bulletin, Rabbi Lawrence Perlman wrote a column about the inequality of non-Orthodox institutions in Israel, including funding by the Jewish Agency.

"That's right — the money that is collected from American and Canadian Jews, who primarily belong to and support the Conservative movement in North America, is given to an agency that discriminates against Conservative Jews in Israel."

He urged Conservative Jews to join Mercaz, the movement's Zionist organization. "If more Conservative Jews join Mercaz, our vote in the elections of the WZO will represent us more fully in Israel."

Begin backs settlements

By
DAVID LAZARUS

MONTREAL —

Israel craves peace, says Benny Begin, who has announced he would like to be Likud's candidate for prime minister after Yitzhak Shamir retires. But he vows the process begun in Madrid will not make the Jewish state bow to Western pressure to dismantle settlements or give up territories "belonging to the Jewish nation."

"Settlements are obstacles — not to peace, but to a terrorist state," Begin said to a highly receptive audience at the Beth Israel Beth Aaron Synagogue. "We came to Madrid with open hearts, minds and eyes."

The crowd, filling every seat and lining the walls, gave Begin a standing ovation and burst into applause several times during a generally hardline address.

The son of former Israeli prime minister Menachem Begin was brought to Montreal by Likud Canada. He spent much of his 45-minute speech giving credit to Israel's steadfast, "gradual" approach to peace based on the Camp David Accords, as well as its refusal to budge on basic principles, for finally bringing Arabs to the bargaining table.

But he said Israel will have to hear "immediately and clearly" from Palestinians that they accept the accords "lock, stock and barrel," not partially.

"If they try to play games, then we're back to square one," he said.

Begin said Israel was glad the United States wants the accords as the basis for negotiations and that it does not support an "independent state" for the Palestinians (a term Begin does not use).

But he made no effort to cover up his displeasure with the United States and other Western nations for trying to pressure Israel into concessions.

"I agree with [U.S. president George] Bush that territory does not guarantee security . . . but it can save you from total defeat . . . International guarantees are also no guarantee of security."

He wondered sarcastically why, if territory is now considered "insignificant" or "irrelevant," as the "new theory against Israel" goes, the United States continues to use and sell tanks and other ground warfare equipment abroad, including to Arab countries.

Begin, chairman of the Knesset's national security committee, called it "a theory tailor-made against the State of Israel. We are not that stupid yet." Begin told the shul's Rabbi Reuben Poupko that the U.S. approach is derisively referred to as the time "when Bush comes to shove."

Begin devoted most of the talk to spelling out what he thinks have been Israel's "four significant contributions to peace."

He said the first was Israel's "far-reaching sacrifice" in exchanging the Sinai penninsula for a bona fide peace with Egypt 13 years ago.

Then U.S. secretary of state Henry Kissinger called it "trading tangibles for intangibles," but the intangibles have still "not yet been fully delivered," Begin said, with Egypt continuing to espouse anti-Zionist and anti-Semitic propaganda.

The two-pronged Camp David Accords was the second contribution, spelling out the gradual, five-year approach that would culminate with negotiations on what powers of self-rule the Palestinians might eventually have.

Israel's 1981 bombing of the Iraqi nuclear reactor was the third contribution, an action Begin said has been fully vindicated despite the heat Israel took at the time.

"Imagine the situation if that loony [Saddam Hussein] could wave a nuclear toy above his head," Begin said.

Israel had the guts to bomb the reactor knowing it would be condemned world-wide, but the Jewish state would much rather be "unjustly criticized than eloquently eulogized," he said.

Finally, it was the increasing presence of Jewish settlements that drove Palestinians to come to Madrid, as they themselves admit, Begin said.

In that sense the settlements were a "catalyst" towards the peace process.

Earlier, Israeli Consul General Itzhak Levanon said Jews will stay united in support of Israel, a message repeated by Rabbi Poupko.

Begin also called for Jewish solidarity in light of the "formidable challenge ahead."

Earlier in the day, he spoke to students at McGill University at an event sponsored by Tagar and the Canada-Israel Committee-Quebec's Israel on campus committee.

He also met with the CIC-Q cabinet.

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Jewish Life on Campus

In our continuing series featuring Jewish life on university campuses across Canada, The CJN this week looks at Waterloo, Windsor, Guelph and Ottawa universities. Frances Kraft reports.

Waterloo JSA members (from left) Michael Heitner, treasurer; Melissa Aronson, vice-president; Erin Claman; Avi Salsberg; and Ishay Friedman.

Small Jewish groups active in Waterloo, Windsor, Guelph

WATERLOO —

The Waterloo Jewish Students' Association (WJSA) has a problem that it doesn't share with other university Jewish student organizations. Because so many of the students at the University of Waterloo are on the co-op system, alternating work and study every four months, there is a lack of continuity at the WJSA, especially since many students accept out-of-town positions during their work semesters. It is also difficult for them to plan programs much in advance.

"There's usually at least one person [who can keep things going] semester to semester," says Ishay Friedman, WJSA president for the current semester.

Friedman estimates the total Jewish student population at the University of Waterloo to be about 300 to 350, with about half of them on the WJSA membership list.

WJSA welcomes interested students from nearby Sir Wilfrid Laurier University, and one of the group's goals is to have more joint programs with other universities.

Programs on campus include weekly bagel brunches, lectures once or twice a semester, a Shabbat dinner at least once a semester, and a recent program on interdating run by Susan Jackson, director of community services, Canadian Jewish Congress, Ontario region, and Gary Levine, a teacher at CHAT and CJC youth committee member.

The CJC's support is important, Friedman told *The CJN*. CJC serves as a resource for most of the Jewish student groups at universities outside of Toronto, helping students plan programs, nurturing student leadership, and running programs such as the one mentioned above.

Friedman also mentioned that Rabbi David Levy of Kitchener's Beth Jacob Congregation is very supportive.

Waterloo is "a pretty dynamic school," Friedman concludes.

* * *

The University of Windsor is another campus where the Jewish students' group (Hillel, in this case), is faced with small numbers. Their mailing list has about 75 names, although Allen Juris, executive director of the Windsor Jewish Federation, estimates that there are probably 300 Jewish students on campus.

Windsor is unique in that "the federation takes superior care [of the students]," says Susan Jackson. She added that the Jewish community in Windsor is particularly welcoming to the students.

"Most of the students have not been very active," said Nancy Reed, who will become the new Hillel liaison person at the Windsor JCC, which houses the Jewish federation, in January.

Reed is working on changing that situation. She met recently with a number of students to work out the best timing for programs and the type of programs that will bring out more students than have appeared in recent months. The students were "interested, and they had some good ideas," Reed told *The CJN*.

Early in the new year, said Reed, there will be more Hillel events planned, and a student leadership will be elected.

This year got off to a slow start for Hillel because the university's "Club Day" when students sign up for various clubs, traditionally held on the Wednesday after school starts, fell on Rosh Hashanah. Reed is now on a university planning board "to ensure that this sort of thing doesn't happen in the future."

There are no classes on Rosh Hashanah or Yom Kippur at the University of Windsor Law School. In addition to Hillel, there is also a branch of the Canadian Jewish Law Students' Association (CJLSA) on campus.

* * *

For a small group, the Jewish Students' Organization (JSO) at the University of Guelph is an active one.

With about 135 Jewish students on campus, about half have formally joined the group, although more people show up for their programs, says faculty advisor Michael Sobol, a psychology professor at the university.

"It's a very comfortable campus to be at," said Sobol. He has noted, however, that many Jewish students from large communities, where they have always blended in with the crowd, "have never encountered a setting where there are so few Jews."

Students are always welcome at the local synagogue, Beth Isaiah, of which Sobol is president, and they receive automatic membership if they are interested. Guelph's Jewish population numbers about 70 families.

JSO events include pubs, dances, speakers, movie nights and joint events with other universities.

Sobol says of the student executive, headed by co-presidents Oron Onler and Sasha Shekhtman, "I'm pleased that there's leadership that emerges every year. We've really never had to twist arms to find someone to do the job."

Like Friedman, he gave credit to the CJC for their support in developing programming, which is particularly important in smaller centres.

The three directors of JSU-Hillel in Ottawa are (from left) Douglas Baum, Stanley Frisch and Harris Rosen.

JSU-Hillel hopes to increase members at Ottawa universities

OTTAWA —

This year, for the first time, JSU-Hillel, Ottawa-Carleton Region, is being overseen jointly by three law students hired by Ottawa's Vaad Ha'Ir to share the position of director: Harris Rosen, Stanley Frisch and Douglas Baum.

The co-directors work out of JSU-Hillel's office in the Ottawa JCC, which is within walking distance of the University of Ottawa and "a little farther" from Carleton. Their facilities include a library where students can study.

"We applied [for the position of director] as a threesome last year," said Rosen. "We were frustrated as student members [by general student apathy and lack of cohesiveness]."

The main issue for JSU-Hillel is to try to build up membership, says Rosen. For that reason they have increased their advertising, and they have almost tripled the number of events held over the same time period last year in order to attract more students. Attendance has in fact improved, to more than double at each event.

Carleton University and the University of Ottawa each has its own JSU with its own president, Dan Wolfish at Carleton University and Tracey Shapiro at the University of Ottawa. Total membership numbers about 220, including students at Algonquin College.

The directors have been trying to "minimize the differences" between the campuses. They noted that last year the two universities were "sort of segregated — when Ottawa students came out, Carleton wouldn't."

The kickoff event for this year for the combined group was a pub night with an "unprecedented" attendance of 170 people, said Rosen. Their end-of-term bash was a Chanukah party held recently at the Chateau Laurier hotel. The Ottawa Food Bank benefited from the evening, as students were all asked to bring a non-perishable food item to be donated.

An upcoming party will raise money for the Snowsuit Fund, which provides 17,000 snowsuits for children in the Ottawa area. The students have also raised $2,000 selling chocoate bars to raise money for non-political Israeli charities.

Funding for JSU-Hillel comes from UJA, B'nai Brith Ottawa and the Ottawa community, says Wolfish.

Next semester's JSU-Hillel events include a meet-the-professors brunch (an annual event), an Israeli folk music festival or possibly a klezmer band, and a speakers' series.

Two Shabbat dinners have been held so far this year, one with Yaacov Paran of the Israeli Embassy as one of the guest speakers.

A serious concern for the directors is a banner that was hung at the University of Ottawa's "unicentre," reading "Zionism is Racism." Although the directors and some faculty members lobbied the university, and Jewish students lobbied the student government, they could not get the sign taken down, because "it was considered protected speech under the Criminal Code, largely because this slogan was sanctioned by the United Nations." The banner was removed for three weeks after the peace talks began, but subsequently reappeared.

Ian Kagedan, B'nai Brith Canada's director of government relations, spoke on racism in Canada at a recent JSU-Hillel lunchtime program. Rosen noted that many questions were posed by non-JSU members. "It is our philosophy that if we educate students in this way, we will go a long way toward eliminating both racism and anti-Semitism in the academic environment," Rosen said.

At the JSU-Hillel's opening event in Ottawa are (clockwise from left) Tracey Shapiro, Daniel Wolfish, Jody Itzkovitch, Ron Eichler and Yaacov Feig.

TIME TO KEEP YOUR PROMISE

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The words of Simcha Dinitz, Chairman of the Jewish Agency, responsible for Aliyah. The Agency is facing a cash crisis. It is struggling with a deficit of $120 million.

Operation Solomon alone, the marvelous rescue of Ethiopian Jews, cost the Agency $90 million which was unbudgeted.

In two years, Israel has taken in more than 320,000 Soviet Jews. Not a single person was turned away. Now it has the awesome task of absorption: housing, employment for tens of thousands of job seekers.

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In our own community, strict "hold-the-line" budgets have put our service-delivery agencies and Jewish day schools under severe strain.

–Public funding from other sources is being reduced, while caseloads are rising sharply. Jewish Child and Family Service, for example, has experienced a 35% increase.

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פון י. ליפסקי

יידישע ימים טובים זיינען צום גרעסטן טייל געשיכטלעכע ימים טובים. אויך חנוכה איז פאַר־בונדן מיט דער געשיכטע פון אונדזער פאָלק. צום ערשטן מאָל אין דער געשיכטע האָט אַ גאַנץ פאָלק זיך אויפגעהויבן, כדי עקשנות׳דיק פאַר־טיידיקן זיין קולטור־טראַדיציע, זיין גייסטיקע ירושה.

און די מלחמה פון די חשמונאים קעגן די גריכישע הערשער האָט נאָך אַ טיפערן זין. דאָס איז אייגנטלעך געווען אַ פאַרמעסט פון צוויי קולטורן, פון צוויי ציוויליזאַציעס, פון צוויי רעליגיעז פילאָזאָפישע סיסטעמען. אָט דער גרויסער אידייאישער קאָנפליקט איז נאָך ניט פאַרענדיקט.

עס איז נאַטירלעך ניט אַזוי לייכט צו פאַרמולירן בקיצור דעם פונדאַמענטאַלן אונ־טערשייד צווישן דער גריכישער און דער יידישער קולטור־טראַדיציע. דער אמת איז, אַז עס איז דאָ אַ געוויסע גייסטיקע קרובה׳שאַפט צווישן די צוויי אַלטע פעלקער, וועלכע האָבן אויף אַזאַ אופן באַאיינפלוסט דעם ווייטערן גאַנג פון דער וועלט־געשיכטע.

לאָמיר אַלעמפאַלס אָנווייזן אויף די וויכטיקסטע אונטערשיידן צווישן די צוויי גרויסע ציוויליזאַציעס.

די גריכישע טראַדיציע איז געווען פאַרבונדן מיטן קולט פון דער מלוכה. אַפילו דער רעליגיעזער ריטואַל איז געווען אַן אָרגאַנישער טייל פונעם פאָליטישן לעבן. די גרעסטע גריכישע דענקער, ווי פלאַטאָ און אַריסטאָטעל, האָבן געטראַכט אין טערמינען פון פאָליטישן לעבן. די בעסטע אילוסטראַציע פאַר דעם איז פלאַטאָ׳ס „אוטאָפישע רעפובליק". אַזוי שנעל ווי די גריכישע אימפעריע איז זיך צעפאַלן, האָט די אַלטע גריכישע קולטור פאַרלוירן איר גלאַנץ און אָנהאַלט. דאָס זעלבע האָט פאַסירט שפעטער, ווען רוים איז געפאַלן.

דאָס אַלטע גריכנלאַנד האָט געשאַפן דעם סיסטעם פון דעמאָקראַטיע. די דעמאָקראַטיע איז געווען גאָר ווייט פונעם קולט פון אָפּגעבן געטלעכן כבוד צו מענטשלעכע הערשער. אָבער דער עצם פאַקט, וואָס די אידייע פון דער מלוכה האָט פאַרנומען אַזאַ צענטראַלן פּלאַץ אין גריכישן דענקען, האָט זי צוגעגרייט דעם באָדן פאַרן שפעטערדיקן קולט פון די הערשער. ווי דאָס האָט זיך אַזוי אַנטוויקלט אין דער העלעניסטישער צייט. די גרויסע מיליטעריש נצחונות פון אַלעקסאַנדער מוקדן האָבן באַצייכנט דעם סוף פון דער אַלטער גריכישער דעמאָקראַטיע. דער קולט פון מאַכט וועלט אַלץ מער אַ צענטראַלער מאָטיוו אין סאָציאַלן און פאָליטישן לעבן. האָבן, דעריבער, די גריכישע הערשער אין דער צייט פון די חשמונאים געפאָדערט, אַז יידן זאָלן אָננעמען די גריכישע קולטור, איינשליסנדיק דעם קולט פון געטלעכן כבוד צו מענטשן־הערשער.

אין דער יידישער וועלט איז גראָד די אָנטוויקלונג געגאַנגען אין אַ פאַרקערטער ריכטונג. קיין קולט פון פאָליטישער מאַכט איז ביי יידן ניט געווען. אַפילו אין דער צייט פון די מלכים. אין תנ״ך ווערן די קעניגן געשילדערט מיט אַלע זייערע מענטשלעכע שוואַכקייטן.

וועגן וואָס איז געפירט געווארן דער קאַמף אין דער צייט פון חשמונאים אויפשטאַנד?

צווישן וועלטן, מיט צוויי גרינטלעך־קעגנגע־זעצטע אָנשויאונגען האָבן זיך באַגעגנט: דער יידישער מאָנאָטעיזם מיטן גריכישן געצענדינסט; דער אונטערשייד איז אַ פונדאַמענטאַלער. דער גלויבן אין איין גאָט מוז פירן צום איספיר. אַז איין גאָט האָט אונדז אַלעמען באַשאַפן. נישטאָ קיין אָרט פאַר ראַסיסטישע אידעאַלאָגיעס. נאָך עפעס: דער גריכישער פאָליטעאיזם האָט איבערגעלאָזט פלאַץ פאַרן קולט פון הערשער; פאַר אַ פאַרגעטערונג פון שטאַרקע, פון מאַכט־פון מענטשן — געטער.

דאָס איז פאַקטיש געווען דער אידייאישער קאָנפליקט צווישן די חשמונאים און דער מעכטיקער סיריש־גריכישער אימפעריע.

דער קאַמף איז געווען אַן אינטענסיווער און דער רעזולטאַט — **חנוכה.**

Rap musician's record slammed

By
PAUL LUNGEN

TORONTO —

The latest album by rap musician Ice Cube is a "cultural Molotov cocktail" that could foment violence in American cities, a spokesman for the Los Angeles-based Simon Wiesenthal Centre said recently.

The record, entitled *Death Certificate*, exacerbates tensions between blacks and Koreans and it calls on the members of Ice Cube's former group, N.W.A., to shoot its Jewish manager, said Rabbi Abraham Cooper.

In a telephone interview, Rabbi Cooper said the song, *Black Korea* threatens Korean-American businesses with having their stores burned down. "The words of the song are an absolute call for violence," Rabbi Cooper said.

The lyrics of the song, *No Vaseline*, urge N.W.A. to "get rid of that devil, real simple, put a bullet in his temple, 'cause you can't get a nigger for life crew with a white Jew telling you what to do," an apparent reference to the group's manager Jerry Heller, Rabbi Cooper said.

"He took a business dispute and cast it in racial terms," the rabbi added.

In addition to Wiesenthal Centre's condemnation and calls on record stores not to sell it, the lyrics of the album prompted an editorial in *Billboard* a major trade publication in the U.S. music industry.

Lyrics validate hatred

"It seems to us that Ice Cube's lyrics express the rankest sort of racism and hatemongering," the editorial states.

"Overall, Ice Cube's ghetto tales, full of misogyny and homophobia as well as racism, are no more revolting than those of his former group, N.W.A. or any of the other purveyors of 'gangsta' ideology. . . But his unabashed espousal of violence against Koreans, Jews and other whites crosses the line that divides art from the advocacy of crime," the editorial states.

Rabbi Cooper said Ice Cube's lyrics "validate the hatred and violence" that divides blacks and Koreans in areas like Brooklyn, where blacks have boycotted Korean-American businesses.

In an interview in *Billboard*, Ice Cube (his real name is O'Shea Jackson) said his records "have perspective, direction, they have some kind of social meaning. . . I have some ties to the streets, to what's going on today, and the kids can see that I can kick it to them real serious and still be fun."

Billboard predicts the album, which endorses Louis Farrakhan's Nation of Islam, will match the high sales of previous Ice Cube releases.

Rabbi Cooper said groups like Ice Cube and Guns N' Roses, which degrade blacks, homosexuals and immigrants, sell millions of albums and reach many more people than someone like Louisiana gubernatorial candidate David Duke. "If hate is in the musical mainstream, we're going to be in trouble," he said.

Though Ice Cube has sold millions of records in the United States, *Death Certificate* has yet to crack the top 75 in Canadian pop charts.

John Fillion, director of marketing for Sam the Record Man, estimates that album sales of only 300 across Canada might have placed *Death Certificate* in 75th place on the charts.

He said Sam's, which has 120 stores nationwide, has not received complaints about the record. "We don't listen to every record" and while the chain does not have a written policy on which albums it will not carry, "we do make subjective judgment calls at times," he said.

David Satok, chairman of community relations for Canadian Jewish Congress, Ontario region, said "music store owners should consider on their own whether they want to carry clearly racist, anti-Semitic and homophobic material."

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

KARPELES

Mr. S. Schweitzer, of Montreal, seeks help to trace the origin of the name of a relative whose surname was Karpeles.

It is derived from Karp (carp) which is often converted into gefilte fish.

A picture of a carp was one of the identifiers of a house in Judengasse in Frankfurt in lieu of a street number. Other inhabitants of the sea similarly memorialized were Hecht (pike) and Lachs (salmon).

The most famous escutcheon was Rothschild (red shield) which identified the home of the progenitor of the illustrious family of bankers.

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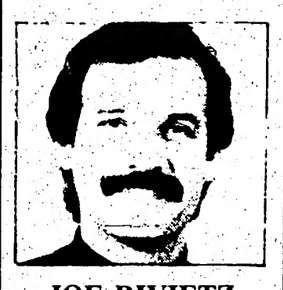

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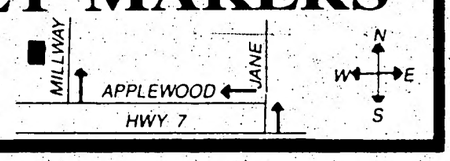

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Around The World

The News In Brief

Moda'i would give up U.S. aid

JERUSALEM — Finance Minister Yitzhak Moda'i stunned government colleagues by suggesting that Israel would be prepared to give up the $1.2 billion in economic aid it receives each year from the United States in exchange for the $10 billion in U.S.-guaranteed loans it is seeking over the next five years for resettlement of Soviet immigrants.

Moda'i was quoted by the *Washington Post* on Nov. 26 as saying Israel could live without the economic assistance if the U.S. government underwrote the loans, enabling it to borrow the $10 billion at low interest rates from commercial banks.

He proposed that at the end of the five-year loan period, the U.S. aid package could be reduced by a third, or $400 million, each year for three years, after which point Israel would receive no further economic aid. Moda'i said nothing about the $1.8 billion in military aid Israel gets from the United States each year, also in the form of a grant.

"The suggestion seems to be too generous," said Amos Rubin, economic adviser to Prime Minister Yitzhak Shamir.

Yitzhak Moda'i

* * *

Settler badly wounded

TEL AVIV — A 40-year-old resident of the West Bank Jewish settlement of Ofra was seriously wounded Sunday in a shooting attack on an Israeli vehicle in El-Bireh, north of Jerusalem.

The attack took place three days before the second round of bilateral peace talks were scheduled to open in Washington. A similar attack on a bus of Jewish settlers occurred near Nablus, just a few days before the beginning of the first round of peace talks in Madrid. Two people were killed in that attack.

Just a few minutes before 6 p.m., shots were fired at a private car that was on its way from Ofra to Jerusalem. The driver was wounded in the head and rushed to the Hadassah-Hebrew University Medical Centre in Jerusalem. His young daughter, who was in the car with him, was reportedly unharmed but was suffering from shock.

Angry settlers from Ofra assembled at the scene of the attack, protesting "the poor state of security in the area." The army clamped a curfew on El-Bireh and began a wide search for the attackers.

Earlier Sunday, shots were fired at an Israeli soldier from a passing car on the same road, further north, near the village of Ein Sinya. No one was hurt in that attack.

* * *

To repeal resolution

NEW YORK — National Jewish organizations are launching a major campaign for repeal of the 1975 United Nations Resolution #3379 equating Zionism with racism.

Leaders of the Conference of Presidents of Major American Jewish Organizations, which is co-ordinating the all-out effort, say they are pressing for a mid-December vote in the UN General Assembly on a repeal resolution, according to Shoshana S. Cardin, chairman of the Jewish leadership group.

The effort by some 50 national Jewish organizations in the Conference of Presidents will parallel the current campaign by the Bush administration to solicit international support for repeal. "We plan to have delegations and missions visit governments abroad as well as their embassies in the United States," Cardin said.

"This will be a critical test of the new world order articulated by President Bush. It will show whether other governments are serious about joining the United States in rejecting extremism and anti-Semitism."

* * *

Housing budget controversy

JERUSALEM — The Finance Ministry will ask Attorney-General Yosef Harish to take disciplinary action against Housing Ministry officials for allegedly breaking the Budget Law and running up a NIS 4.5 billion ($1.9 billion) deficit government sources said.

Material implicating Housing Ministry director-general Arye Bar and other senior housing officials with illegal handling of state funds is to be presented to Harish, the sources said.

If the evidence is deemed adequate, Bar and other senior officials could be brought before the Civil Service Commission disciplinary court, where they could face punishments ranging from warnings to dismissals without compensation.

In response to reports of the Finance Ministry's pending move, Housing Minister Ariel Sharon's office released a statement, saying, "We do not react to such unserious matters."

* * *

Oleh kills wife, himself

NETANYA — A recent immigrant killed his wife and then committed suicide. Before dying, the woman managed to save the couple's 2-month-old baby by hiding him under the bed, police said.

La'uger Brayhon, 20, was found dead on the couple's blood-soaked bed by police, who were called to the scene when neighbors reported hearing screams. In the bathroom, police found the husband, Kadi Ben-Brayhon, 25, hanging from a rope.

The couple's baby was found under the bed. Police said the baby, who was not injured, was apparently pushed there by the dying mother in order to save him from her raging husband.

The double tragedy occurred in a vacation site. The holiday village's bungalows have been turned into an absorption centre for 60 families who arrived from Ethiopia in Operation Solomon.

A police pathologist said the husband beat his wife severely and then crashed her skull with a log. Afterwards, he hanged himself on a nylon rope the couple used to dry laundry.

* * *

International AIDS day

JERUSALEM — Five thousand more people around the world are infected by the AIDS virus (HIV) every day, and as many as 40 million have become carriers since the disease was first discovered about a decade ago. The Health Ministry released these frightening statistics to warn the public and mark International AIDS Day, which was marked around the globe Sunday.

So far, of the 151 reported cases of full-blown AIDS in Israel, 94 of them have died. The number of reported carriers here is 616, but the actual figure is believed to be seven thousand, as most people have not been tested. Free, confidential testing is available in seven hospitals around the country.

The Health Ministry is concentrating an information campaign on young people, as they are the fastest-growing age group to get AIDS. Public opinion polls conducted recently among Israeli teenagers are not very encouraging; while knowing something about AIDS, too few do anything to prevent getting infected.

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World

CJN Exclusive

Simcha Dinitz

Simcha Dinitz, chairman of the Jewish Agency and of the World Zionist Organization, was in Toronto recently and granted an exclusive interview to The Canadian Jewish News. Dinitz, who was Israel's ambassador to the United States when Golda Meir was premier of Israel, is still one of Israel's most influential leaders. It is his responsibility to oversee the raising of the resources and the administrative strategies to bring Soviet olim to Israel.

Here he talks with CJN reporter Ben Rose:

CJN: *What is your opinion of the chance of a revival of genuine Jewish culture in the Soviet Union?*

Dinitz: I am pessimistic about the revival of Jewish culture in the full sense of the word in the Soviet Union. I believe the Jewish community in the Soviet Union is on its way out, to be absorbed primarily in Israel. I think it is pipe dreaming to try and create in the Soviet Union a communal structure and organizations so that, as some North American people believe, there could be another Detroit or another Toronto.

By this I don't mean that we shouldn't support and aid existing efforts in literature, textbooks and teachers, in education and whatever we do, but we have to emphasize that the orientation to this is to join their homeland in Israel, that is the future of Soviet Jewry and that is going to be their home, and that is what their orientation and communal life should be.

CJN: *Do you think the slowdown in Soviet emigration will continue?*

Dinitz: First of all, when you mention slowdown, we have to give figures, because when people hear "slowdown" they are thinking of several hundred people a month. We get several hundred people a *day*; the "slowdown" is 10,000 people a month, that is not exactly a trickle of immigration. If this year we end up with 150,000 Jews from the Soviet Union and 180,000 from all over the world, that is not exactly a slowdown in emigration.

It *is* less than we had last year, and of course there are a number of reasons for it. One reason is that the working conditions and the employment situation in Israel at the present time are not inviting people to leave. While the situation in the Soviet Union is getting worse, also the absorption conditions in Israel and especially the employment situation are not resolved yet; that is definitely a hindrance to large scale emigration.

CJN: *What is holding up housing for the emigrants?*

Dinitz: Housing is not the main problem now. The main problem is employment, and employment is not as simple as housing. In housing, you build four walls and a roof and you have a house; but employment has to stem from the economy of the country. It has to stem from economic growth. It requires foreign investment, infusion of capital into the economy, loans for small business, expansion of existing businesses, enlarging of the infrastructure of the country, in railroads, in sewage, in roads, in power, in water. These things have to be done and unfortunately they have not been done on a large enough scale to answer the question of employment.

CJN: *What do you think should be done?*

Dinitz: I have just said. The government has to put all these things on the top priority of its agenda. It cannot talk about aliyah as the most important thing that is happening to the Jewish people — and it is rightly so — and at the same time allow any foreign considerations, or other ideologies, doctrines, or policies to take precedence over the necessity of aliyah; and [even] the necessity of aliyah not so much, because that is in the hands of the Jewish Agency and it is done well, but of the necessity of absorption as the top priority of the agenda of Israel.

CJN: *Do you hear any criticism of the lack of clout of the Canadian Jewish community in convincing the government of Canada to support Israel more strongly on the political level?*

Dinitz: I only have words of affection and warmth for the Canadian Jewish community. They have always been at the forefront of support for Israel, and I do not see there is any waning of this support. I cannot pass judgment as to whether the Canadian Jewish community has done all it can to help Israel public relations-wise or with your political authorities. It's an internal matter for Canadian Jewry to decide and not for me to comment on. But I know from experience what you can do, and even though you feel yourself committed to the cause, there are always things you can do more and things you can do better.

CJN: *What are your hopes and aspirations for the present peace process?*

Dinitz: To begin with it is a very encouraging development, that for the first time Jews and Arabs can sit and talk directly to each other in order to find solutions to the outstanding issues. Not every dialogue brings about peace, but no peace can be brought about without dialogue. That is why it is a necessary element, not always a sufficient element, on the way to peace. Naturally we have to be careful not sink on the one hand into despair if the difficulties ahead are going to pull us down; or to sink into euphoria on the other hand if we can solve everything within a few weeks. The dispute is of very long standing and of a very long nature and it will take a long time and trust that is needed for any negotiation.

Naturally we are going to try to move towards peace in stages because I do not believe we can move from total belligerency to peace in one move. It never took place, not even in Camp David. We had moved into an interim agreement first, before Camp David, with Egypt, with Syria and later on with the peace treaty following Camp David. I think here too the best we can do in the first stage is find an interim arragement around a [form of] autonomy for the Palestinians which will give us the possibility to live together for some years and see how confidence building measures on the one hand and lack of suspicion on the other hand are replacing belligerency and replacing mistrust. Therefore peace is a process rather than an act, and should emerge from coexistence which autonomy can provide. In the long run I am not pessismistic, providing we are not discouraged too quickly and not euphoric too soon. After all, the world is moving in this direction and we are seeing in front of us a world that is looking for accommodation, not only between the big powers, but also on a regional basis, and that too will be contagious in the Middle East.

CJN: *Who or what do you see as the greatest threat to Israel's security?*

Dinitz: The greatest threats to Israel's security now are from the countries such as Syria and Iraq which have not yet stated their willingness to live in peace with Israel and at the same time are preparing stockpiles of both conventional and unconventional weapons to be used against Israel.

I do distinguish between Syria and Iraq — after all Syria is becoming part and parcel of the peace process and Iraq is not — but Syria too has not yet indicated or not demonstrated that it is willing to part with its excessive hoarding of destructive weapons which are a potential threat to Israel. So the potential threat is from the north; as it says in the Bible, the evil will come from the north, and this is something that has to be watched very carefully.

CJN: *Following the Gulf war, and the new arms which are flowing to the Middle East, is there any chance that Israel will lose its superiority in arms over the Arab countries five years down the road?*

Dinitz: I don't believe so because Israel is cognizant of the fact that it cannot, even under the best circumstances, match Arab armaments numerically or quantitatively, so it has always placed and will continue to place its security on the qualitative edge. We hope of course that peace negotiations will eventually bring a mutual reduction of armaments. We are for it. But for the meantime, we have to see to it we don't lose the qualitative edge so that we can assure our security — because there is no doubt that the Arab countries will only negotiate with an Israel that they believe they cannot destroy by force. And an Israel that *can* be destroyed by force will not be a partner to negotiation, will not be a subject of negotiations but an object of war. That is why it is extremely important that even as we negotiate we maintain our strength.

CJN: *What is your view of relations between Israel and the United States at this time?*

Dinitz: The relations between Israel and the United States have had their ups and downs, and they've had their downs recently. I believe we have to distinguish here between strategy and tactics. If I am concerned with the deterioration of relations every once in a while it is because I sometimes feel we are at odds about the strategic goals we want to achieve. I am less concerned that we have every once in a while tactical differences of how to conduct negotiations, where to conduct the negotiations, what is going to be the agenda, what is going to be the priority, what is the geographic location. All these things I can live with.

Where I do have some concern is if I see there is a breach of confidence or trust between the two countries, because that is after all the fundamental basis for our future relationship. You can resolve all the outstanding issues in the world if you have with your partner relations of trust. But every issue becomes of mammoth proportion if you lack trust and confidence. And I have had some [worrying] days recently when I felt there was a breach in the trust and the confidence. I hope it is temporary, I hope it will be healed, because I am convinced it is necesary not only for the bilateral relations between Israel and the United States, but I think it is an essential element for peace in the Midle East.

Israel cannot be expected to make the necessary compromises for peace if it does not feel that its biggest and most trusted friend, the United States, is standing with it on matters of Israel's security and survival. If there is a breach in this, it will also encourage the Arabs to misread the situation. They will be impossible in the negotiations and they will continue to be a threat to peace and security. It will send them the wrong signals.

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Israel okays prisoners' release

TEL AVIV (JTA) —

The Israeli-backed South Lebanon Army (SLA) on Sunday released 25 Arab prisoners who had been held in El-Khiam detention center in Southern Lebanon.

The request for the prisoners' release was made by UN Secretary-General Javier Perez de Cuellar, whose personal envoy, Giandomenico Picco, was back in the region on the weekend, negotiating the release of U.S. hostage Joseph Cicippio, who was released early Monday morning.

The request for the Arab prisoners' release was given to the Israeli team that is negotiating for the return of Israeli prisoners of war, their bodies or information on their fate.

Israeli team member Uri Slonim, an attorney, told Israel Radio on Sunday that the Lebanese detainees had been released even though no new information had been obtained about Capt. Ron Arad, an air force navigator who is the only missing Israeli servicemen believed to be alive, or about three other Israeli soldiers who are feared dead but still listed as missing in action.

Joseph Cicippio

The Lebanese prisoners were released as a measure of personal respect for Perez de Cuellar and his efforts to achieve the release of the Israelis and members of the SLA held hostage.

A statement released Sunday by Israel's Defence Ministry read, "The secretary-general, on his part, relayed a request to Israel for a personal gesture toward him, which would assist him in concluding the processes related to the comprehensive realization of his initiative.

"Israel complied with his request and, following this, the SLA — with the encouragement of Israel — released 25 Lebanese detainees from El-Khiam prison."

The prisoners, most of whom are members of the pro-Iranian Hezbollah, or Party of God, were released by the SLA commander, Gen. Antoine Lehad.

Four of the freed detainees — two men and two women — chose to return to their homes inside the border security zone Israel maintains in southern Lebanon, where El-Khiam is located.

The remaining 21, whose homes in Lebanon are outside the zone, were escorted by Israel Defence Force and SLA troops to the border between the zone and the rest of Lebanon.

Shamir's stand criticized as risky

[Cont'd. from page 1]

the only delegation absent on Dec. 4, Israel will be handing a public relations victory to the Arabs on a silver platter.

Shamir dismissed such criticism during Sunday's Cabinet meeting, asserting that: "Israel's salvation will not come from the media." At the same time, the prime minister, hoping to curb some of the damage, is sending a team led by Binyamin Netanyahu — dubbed the country's "national explainer" — to Washington to make Israel's case. But few envy his mission.

Even at home, many did not understand the government's position, viewing it as an obsession with time and place. "It's nice to know that our government can be tough, but why invest so much effort in this petty issue?" asked a Jerusalem taxi driver.

The opposition was even more strident. "The only image we can create by this move is a negative one," charged Labor Party leader Shimon Peres. "We appear as rejectionists, creators of difficulties. If we needed another five days for preparation, we could have asked for it quietly over the phone."

Levy charged that the government decision would "damage relations with the U.S. and lose us points in public opinion."

But perhaps the most stinging criticism leveled at the government is that in its effort to appear tough, Israel may end up looking weaker than it did before. Housing Minister Ariel Sharon reportedly warned the government of this at last week's Cabinet meeting when he said that it's better not to set conditions if you're going to concede on them in the end anyway.

Many commentators and opposition members of Knesset depicted Israel as having climbed up a tall tree and suggested that the government was now depending on the United States to come to the rescue with a ladder.

"The United States . . . is already looking for a short ladder to help Prime Minister Shamir climb down from his tall tree of Dec. 9, back to the real ground of Dec. 4," charged MK Yossi Sarid of the left-wing Citizens Rights Movement.

The clarifications which Washington made to Israel's ambassador to the United States, Zalman Shoval, over the weekend did not constitute such a ladder. As of the beginning of the week, the Cabinet was officially sticking to its decision to send a delegation to Washington on Dec. 9.

But, unofficially, the first Israeli delegates will begin trickling in to Washington on Dec. 4, followed by others on Dec. 6, 7 and 9. Unless there are last minute developments, they will arrive in the capital without having received the assurances sought by Shamir.

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World

Tricks, traps of peace outlined

By
FRANCES KRAFT

TORONTO —

By "systematizing" in a precise way some thoughts on the Middle East peace process, Prof. Gabriel Ben-Dor of Haifa University, a visiting professor at York University's Centre of Strategic Studies, shed new light on that process for some 150 people who heard him speak recently at B'nai Torah Synagogue.

In a talk entitled The Middle East Peace Process: Tricks, Traps and Prospects, Ben-Dor, who was a radio and television commentator on political affairs in Israel, outlined seven tricks, seven traps and seven prospects inherent in the Middle East peace process.

Beginning with the "traps," Ben-Dor warned of pitfalls to be avoided by Israel.

"We must not let anybody push us into the trap of becoming rejectionists [by not participating or by walking out of the peace talks]," he began. "We have already been presented in the media as rejectionists who had to be dragged to the peace table. Nobody wants peace more than the Jews."

Other pitfalls, said Ben-Dor, include overlooking long-term consequences in favor of short-term gains, taking risks with security, and becoming obsessed with the peace process to the extent that we lose sight of other important issues.

Missing an opportunity is also a trap, a lesson Ben-Dor learned as a junior member of the team that put together proposals for Anwar Sadat in 1977. "Opportunities for peacemaking don't come up every day."

Routine approaches are also to be avoided, Ben-Dor said. "Sometimes you need to be creative. "[Shared sovereignty] hasn't worked in any other place — so what? No other place is like the Middle East."

Profound personal animosity

Being too self-righteous and isolating itself from others (namely the U.S.) would also be a mistake for Israel. "There is one power with which we have to get along at any price, save the price of security."

* * *

Ben-Dor talked about prospects for a brighter future:

He notes a change for the better in the style of political talks. "As a political scientist I have never been able to differentiate between style and substance."

Ben-Dor foresees a rebuilding of the relationship between the United States and Israel, although he cautions that it will not be easy "because of the leaders' profound personal animosity."

Ben-Dor sees positive spillover effects from the peace process, such as the possibility of [an economic] revolution in Israel.

* * *

The seven tricks that are needed, according to Ben-Dor, are:

1. Being positive — an old cliche, but important.
2. Israel should become the initiator at the negotiating table, as it has done "brilliantly" on the military field.
3. Israel has to be seen as conducting a real dialogue and not just reiterating its truth.
4. Not to show signs of weakness, impatience or irritability when something comes up that we don't like.
5. Making two or three major points and sticking to them.
6. Not being obstinate on points that are not important.
7. Acknowledging that we are different.

"We need a state in which every Jew can find a safe haven, in which the Jewish spirit can prosper, and I think we are on the way," said Ben-Dor.

Ben-Dor's talk was a joint program of Congregation B'nai Torah and the Community Action for Israel committee, Canadian Jewish Congress, Ontario Region.

More praise for Maxwell

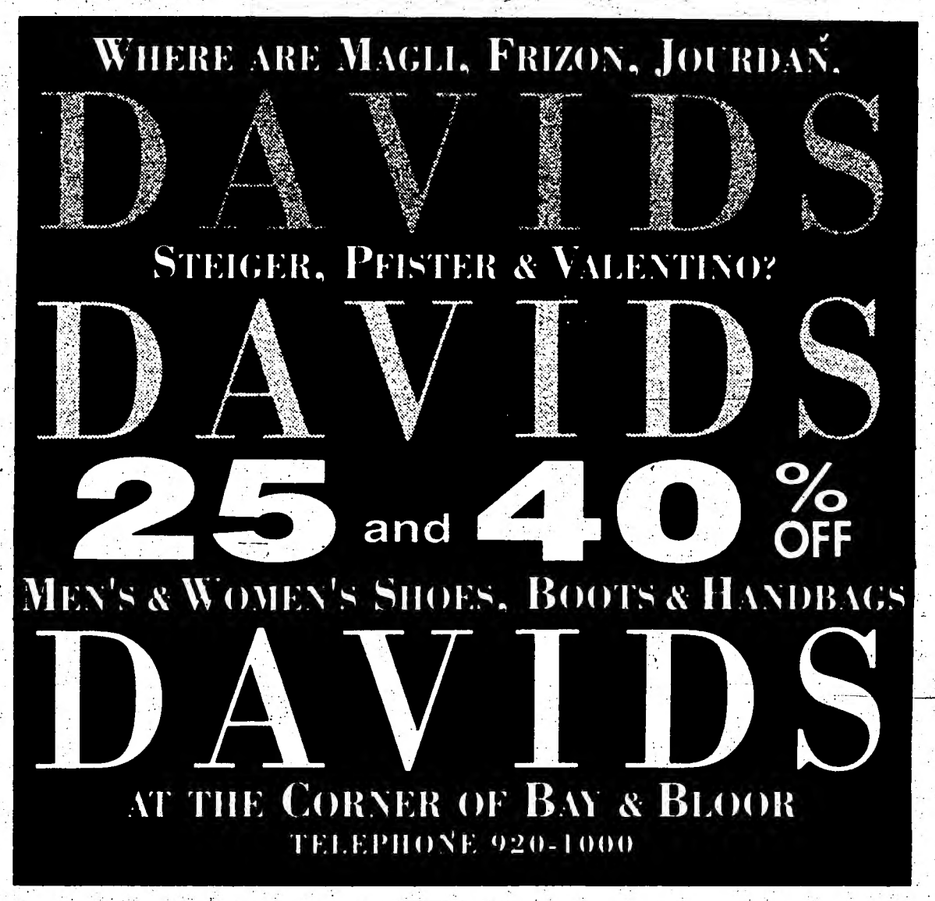
NEW YORK —

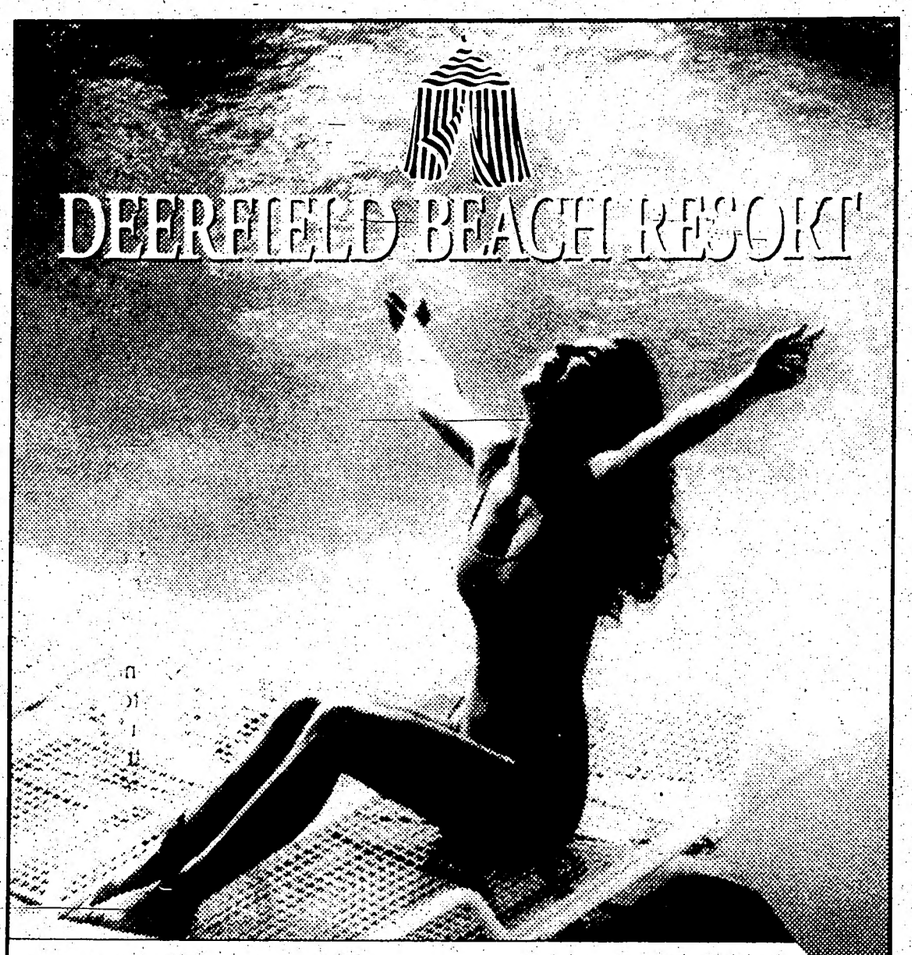
"Without a doubt, the State of Israel would not exist today if it hadn't been for the horrors of the Holocaust. But I ask you, if the State of Israel had existed before the Holocaust, wouldn't that have prevented the Holocaust?"

In the last public appearance before his death, Robert Maxwell, global media entrepreneur and Holocaust survivor, spoke these words before the American and International Societies for Yad Vashem at their 10th Anniversary Dinner on Oct. 27.

Maxwell received the Yad Vashem Remembrance Award along with Diana and Eli Zborowski, founders and benefactors of the American and international societies.

Shocked by the sudden death of Maxwell, Eli Zborowski said, "The tragic, untimely death of Robert Maxwell leaves a deep void in the ranks of selfless humanitarians. As a courageous survivor of the Nazi Holocaust, he was dedicated to building a secure land of Israel."





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Peace process timed for electoral campaigns

ANALYSIS

By
YESHAYAHU ANUG

In outlining the phases for an Israel-Arab settlement, U.S. President George Bush said in Madrid that the aim was to reach agreement on Palestinian self-government (autonomy) within one year.

A year is long enough to absorb setbacks and even interruptions, but too short to prove irreparable failure. Incidentally or not, the time span coincides with the electoral campaigns in both the United States and Israel, but will not serve the two administrations in the same manner. While Mideast peace will only be a secondary issue in the American campaign, it is bound to play a central role in Israel's election year. As the process is to continue under vigorous American leadership, it will shake many aging slogans everywhere. It is already doing so. Consequently, it should not be in the interest of Likud, whose present positions have generated unnecessary tensions with the U.S. government, to live with them for the duration of a full political year.

Yitzhak Shamir may chose to hold elections rather soon, when his performance in Madrid is still a valuable asset. He has also other good reasons to go to the country sooner than in the autumn of 1992. His present government coalition is divided on the peace issue and shows no ability to cope with the country's severe poblems. Its public image will hardly improve in the months to come. By anticipating elections, Shamir could also arrest the struggle for succession within his fragmented party and use his present position to assure for himself the start of another tenure. He could later retire, at a moment of his own choice, should he want to leave the scene, for any political or personal reason.

From its own perspective the Bush administration may also welcome earlier elections in Israel despite the disturbing fact that they will somewhat upset the precise timetable of the peace process. Although Israel's lobby has lost some of its legendary clout in Washington, its strength will increase during the American campaign, which now promises to be more troublesome than anticipated. While the president's re-election is not in real doubt, the campaign can affect the composition of Congress. As both Yitzhak Shamir and Bush are bound to face each other after their election days, they may want to settle beforehand their differences over the dynamics of the peace process, on aid, strategic cooperation, loan guarantees for immigrant absorption, the disputed territories, the new peace frontiers and related security arrangements, as well as international participation in the peace settlement and in regional economic development.

Yeshayahu Anug

For the first time since the last Knesset vote (1988), Israel's political spectrum seems to be moving, according to a survey conducted shortly after the Madrid conference by the respected Smith Research Centre in Jerusalem.

Likud is up from 34 to 37 percent and Labor has plunged from 31.5 to 22 percent. The ultra-right partners of the Likud-led coalition gained two percent, (from 7.5 to 9.5 percent) while its religious partners lost four percent (from 18 to 12 percent). Finally, the centre-left opposition improved its stand by three percent — from 8.5 to 11.5 percent.

The slightly better showing of the ultra-rightist camp, now still part of the government coalition, was probably due to the defection of Likud supporters who oppose the peace process altogether, while the cantre-left opposition inherited Labor sympathizers, who are increasingly displeased with the party's doubletalk on the modalities of peace.

The poorer support for the religious lists had, however, little to do with the issues of peace or war. It reflected the growing discomfort within the religious community itself with the financial abuses in the haredi parties. In the poll, the scandal-ridden Shas party lost more than half of its supporters. Other results of the survey show distrust of the Arabs, opposition to the creation of a Palestinian state and to the handing over of territories even in exchange for peace.

There is suspicion of American pro-Arab bias and the government is expected to resist it. But at the same time, one can detect a certain readiness to give in to American pressure, if economic assistance for the absorption of immigrants would be forthcoming.

In renewing and even slightly increasing its support for Likud, the public has expressed approval of Shamir's performance at the Madrid confe ence but has withheld judgment on his go ernment's internal performance, on the stagnating economy, the alarming growth of unemployment and the failure in immigration absorption. A year is a long time and foresight could induce Shamir to call for early elections soon. He'll do quite well, if he will, and could then form a much more effective government.

The reality of the peace process and its dynamics have already demolished some of Likud's tactical positions, although the slogans are still there, while Labor has in its recent convention adopted less ambiguous resolutions on the subject. The two parties are still far apart, but the country is rapidly approaching vital decisions, which can no longer be avoided. They ought to be able to form an effective government of national emergency and pay less attention to the political fringes. Only such a coalition could successfully address the grave economic issues and share the responsibility for the conduct of the peace process. Shamir's present team cannot handle Israel's accumulating dilemmas.

The alternative for Shamir is to postpone capital decisions for much later and let things happen. If he does, Israel will continue to pay the internal and international high costs of its priorities and live with their paradoxes for a whole nerve-racking year and possibly longer. His recent visit in Washington was an unhappy experience for Shamir. Although his overstated insistance on a mideastern site for the next bilateral meeting was not understood, it did hardly justify the humiliating American reaction. It was, after all, a trivial matter.

This country has in the past tried to disprove the common wisdom that politics is the art of the possible and even succeeded at times. But this practice is becoming increasingly difficult in our days and new grounds must be at least seriously explored. The year offered by the president in Madrid could be a year of grace or become a year of crisis. Shamir has the choice. He will need a great deal of courage to make the right one.

COMMENTARY

Lithuanian Jewish community is on the move

By
GRIGORI KANOVICH

About five years ago when I asked my elderly father on the phone: "Where are you off to?", he gave me a brief and a bit frightening reply: "To look for a Jew."

This was five years ago, in the first heady days of 'perestroika,' when one could quite easily find in Vilnius, on what was once a Lenin Boulevard or in the Pushkin Gardens, a fellow-Jew and strike up a conversation. You could meet someone of your own age, a former army buddy or an old neighbor who moved, and sit and discuss this and that, the past and the present, although when you think of it, for a person who is in his 80s, the present is nothing but his past.

Grigori Kanovich

Five years ago finding a Jew was a quick and easy matter. Not today. . .

Today, in my hometown of Vilnius, the town where more than 70,000 Jews lived before the war, and the town which has rightfully earned an honorable and lofty title of "Yerushalaim de Lita" ("the Lithuanian Jerusalem"), the Jews one meets are mainly those hurrying to knock the nails to their luggage crates or to study Hebrew in a night course (not, I should mention, in order to use it with the pretty Lithuanian salesgirls or, God forbid, with the fellows from police detachments).

One can also meet a French or an American Jew, who came here to visit the graves of their forefathers — those, who have never seen a franc or a dollar in their lives and who were left lying in the Lithuanian soil after the inhumans, competing with one another in sadistic fervor, have thrown thousands of their murdered corpses, like so much refuse, down the ravines.

The number of "our own," Lithuanian Jews living here is decreasing all the time. They are leaving their native towns, moving from their "pre-historic" homeland to their historic homeland: to Israel, the promised land where even the sun is Jewish. They move to America, the land of unlimited profits and opportunities, or to Germany, a country which, for some people, seems to be a country of great opportunities too, especially as it has now opened its doors somewhat, eventhough a cold wind of memories blows from behind the door.

Of course there are many more Jews still living in Moscow and Leningrad, in Kiev and Minsk, in Odessa and Kishinev, but the same unwritten law applies to them, the call is heard, however loud or soft (after all, one never knows what can happen): leave.

The Jews are on the move. The only difference between them is that some are already boarding the plane with a Jewish Agency ticket in their pocket, whereas the others are still thinking about obtaining it.

The numbers involved are shocking. Using the language of sports commentators, about 500,000 Jews have left the "Soviet track" during the past two years. Why should not they be leaving, if every single day brings some "fresh" news that fill Jewish hearts with trepidation? By now everyone has got used to the graffiti that say "Beat the Jews, save Russia!" or "Out with the Jews!".

Everyone, that is, but the Jews themselves.

Someone could say: "Forget about these signs and slogans: they are written by bastards and madmen." However, there are also some other examples.

Some time ago the infamous "Soyuz" faction, a deputies' group in Soviet Parliament, held a hurriedly convened congress in the building of the Supreme Soviet in the Kremlin. In the lobby of this very building someone briskly sold anti-Semitic publications which could compete with the "Sturmer." They sold this stuff not in the Moscow underground, not on that spot on the Arbat, where speakers accuse the Jews of all the real and imaginary mortal sins, not on the Okhotny Ryad, one of the main streets of Moscow, but within the walls of the building, where decisions affecting the future of both the Soviet Union and the world are being made.

Mind you, the sale of this rot, of this spiritual poison, was conducted under the watchful eye of several rows of KGB men.

It was stated in one of these poorly printed "publications" that Father Alexander Men, the Orthodox priest, who was a Jew by origin, was killed — what do you think ?! — by the Jews themselves. The Jews did not merely hit him on the head by an axe, but they also murdered him according to all the regulations of the Jewish religion, ie.: drawing all the blood from his corpse. A "kosher" murder, so to speak. . .

Right next to the office of the Soviet president which draws the attention of people of good will, wishing Russia peace and prosperity, this kind of blasphemy is allowed to take place without any hinderance, with those responsible left unpunished and with no voice of public protest ever being heard. Fire is being added to the already hot furnaces that might not yet look like those in Oswiecim, but their smell brings the same memories.

Is it at all surprising, that less and less Jews can be found in the streets and squares of this country . . . Can we commit a fatal mistake and entrust the lives of our children and grandchildren to such leaders and deputies?

After all this, how can an 80-year old man, who has no strength to run or even move, find a fellow Jew in a labyrinth of malice and hatred?

This is a joke going around these days: in the year 2000 a passer-by asks an old man in the street: "Are you a Jew?" — "No," — the old man replies sadly — "I am an idiot."

The message is clear: those who did not leave are fools. I do not remember any nation which wished to be known as a nation of fools.

My people cannot and should not be remembered as a nation of fools either, because such nation, a nation without protection, has no future.

So far, the choice is clear: it is either the Sheremetyevo airport or the railway station, or for those staying behind, — a place under the fence from which nobody will ever wipe the graffiti that read like a verdict.

My father does not leave the house anymore. A man of 90 is a man of 90. He does not tell me on the phone any longer: "I am off to look for a Jew," but keeps asking a short and a bit frightening question: "Is there anyone left?"

To be honest, I do not know what to tell him. All the Soviet nations are on the move. They are moving to their native lands. I suppose this is inevitable.

One can find shelter, but, in fact, live in an orphanage. Yet, no nation can exist as an orphan, as an outcast deprived of rights, even in a benevolent diaspora. In this respect the Jews are an illustration to the rule, no matter how hard some would like to present them as an exception.

Quotable quotes

'If your time hasn't come, not even a doctor can kill you.'

Dr. Meyer Perlstein, 1950

'Our concepts of age vary with our perspectives.'

Shmaryahu Levin, 1930

'Who persists in knocking will succeed in entering.'

Moses Ibn Ezra, c. 1120

Editorial/Letters

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Encouraging signs

Syria has been at the centre, over the past several months, of a number of hostage dramas. Six hostages, including Briton Terry Waite and the most recently freed, American Joseph Cicippio, were released into the glare of Damascus press conferences, amidst worldwide rejoicing. Then they flew out of Syria, to resume the lives that had been so brutally interrupted.

But there were other hostages freed last week in Syria. Quietly, without international fanfare, four Syrian Jews left their prisons in Damascus and Aleppo, to resume their lives in Syria. Whatever joy their release brings to those who care about human rights must be tempered by the knowledge that they, unlike the other hostages, are not really free. As Jews in Syria, they remain at risk, subject to the whims of the dictatorship that seized them, together with their wives and infant children; that held those wives and children for weeks, and in the case of one, kept her imprisoned until after the birth of her child.

Our joy is also tempered by the knowledge that the Swed brothers remain in prison, four years after they were taken, and with six years of a 6½-year sentence yet to endure.

With the rest of the world, we rejoice in the release of the international hostages, and pray for the release of those still in captivity. Indeed, as Jews, we can appreciate the contribution Israel has made to their freedom, most recently by giving up 25 Arab detainees, even though the fate of the four missing Israeli soldiers remains unknown.

Is it too much to ask that the rest of the world pray and work for the release of the Swed brothers from prison — and all Syrian Jews from a country that considers them a hostile presence, and therefore undeserving of the most basic of human rights?

There are some encouraging signs. The Canadian government is responding to the concerns voiced for years by the Jewish community. Last week, a Canadian Jewish Congress delegation received a sympathetic hearing from External Affairs Minister Barbara McDougall on the Syrian Jewish issue, and this week, an all-party parliamentary committee for Syrian Jewry will be launched in Ottawa.

It is not a moment too soon. The Jews of Syria are the last remaining hostage community in the Diaspora. We cannot rest until they, like their Ethiopian and Soviet counterparts, are freed.

Libya must face justice

Two western governments have now identified the outlaw state of Libya as the agency responsible for the wanton murder of civilians in two separate bombing incidents.

American officials have identified Abdel Basset Ali Al-Megrahi and Lamen Khalifa Fhimah as the Libyan intelligence operatives responsible for planting the bomb on Pan Am's Flight 103. When that plane exploded over Lockerbie, Scotland on Dec. 21, 1988, 259 passengers lost their lives.

The Libyan agents, using stolen luggage tags, placed the plastic bomb on a flight from Malta to Frankfurt, where it was transferred to Pan Am's Flight 103 from London. The identity of the Libyan operatives was established after three years of painstaking detective work in England, France, Germany and the United States.

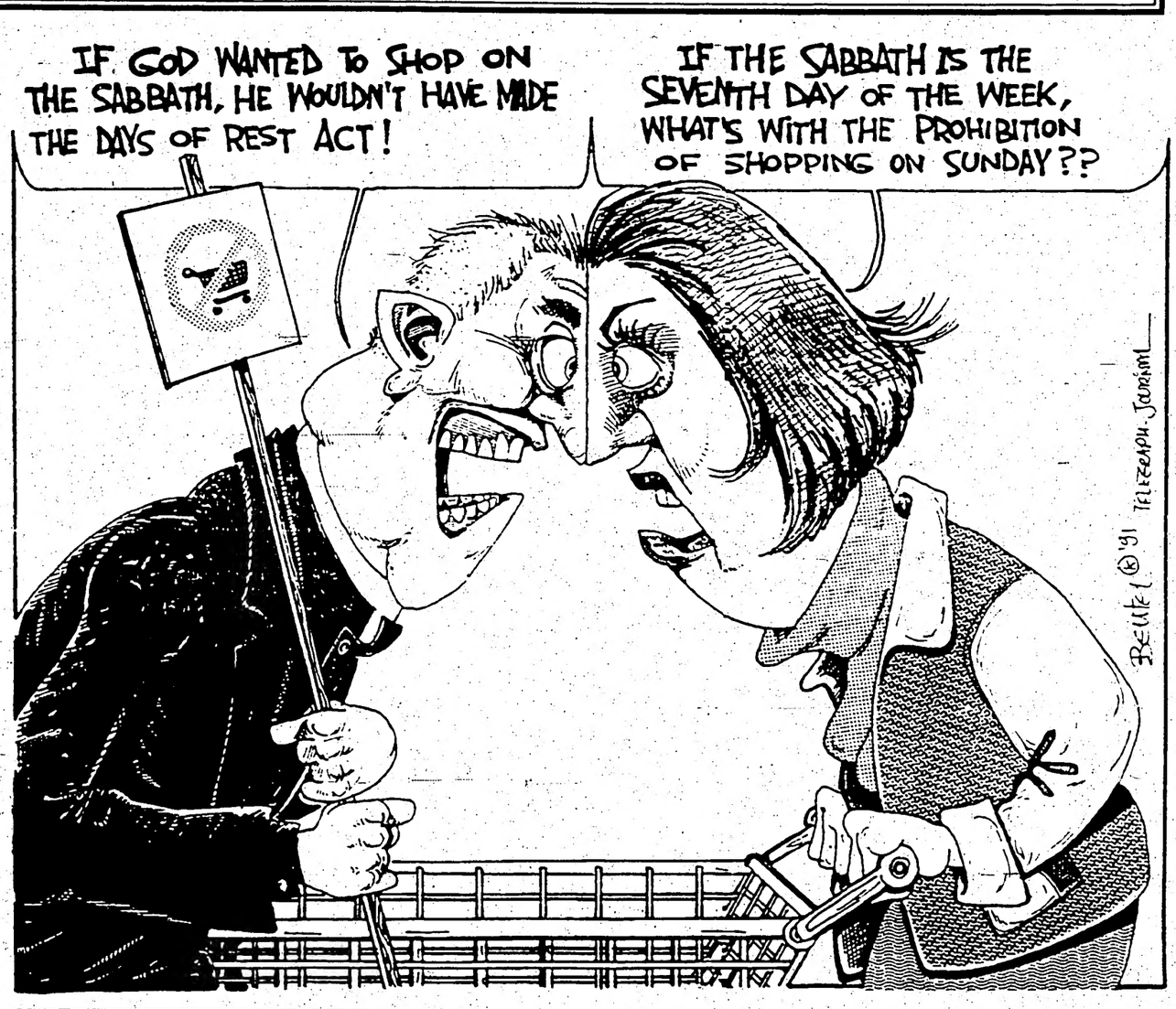
The indictment against Libya comes two weeks after a French magistrate identified four other Libyan agents, Abdallah Senussi, Abdallah Elazrag, Ibrahim Naeli and Moussa Koussa as those responsible for the bombing of a French airliner which was en route in 1989 from Brazzaville in the Congo to Paris. The UTA flight with 171 passengers aboard exploded over the Sahara desert with no survivors.

According to *Le Point* (Nov. 2), French authorities believe that both bombings were discussed by Libyan intelligence officials in a September 1988 meeting in Tripoli and were authorized by Moammar Khadafy in retaliation for the 1986 American attack on Libya.

While American and French officials are making démarches to put on trial those implicated in the bombings, Libyan officials have denied categorically any responsibility for the bombings and have refused requests for extradition. The fact that one of the accused in the UTA bombing is a brother-in-law of Khadafy, shows just how serious the accusations are.

There are only four options available to the United States and France in response to Libyan state terrorism: military force, abduction of the accused, economic sanctions and doing nothing.

Economic and political pressure are the only viable options. An embargo on Libyan oil and complete isolation of the Tripoli regime in the international community are legitimate and measured means of pressuring that country to hand over its assassins and begin the slow process of reform that would lead, it is hoped, to a more sane brand of government.


IF GOD WANTED TO SHOP ON THE SABBATH, HE WOULDN'T HAVE MADE THE DAYS OF REST ACT!
IF THE SABBATH IS THE SEVENTH DAY OF THE WEEK, WHAT'S WITH THE PROHIBITION OF SHOPPING ON SUNDAY??
BELLE ©'91 TELEGRAM JANISM

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

ERROR IN CAPTION

On the front page of the Nov. 7 *CJN* there was a photo from the Madrid conference (Canapress) and the caption refers to the three countries: apparently, Israel, Jordan and Palestine.

My question: Was the status of a country already granted to the Palestinians? When, where and by whom?

Editor's Note: The caption was supplied by Canapress. The CJN should have corrected it.

* * *

HER EYES LIT UP

With due respect to all your contributors, Orthodox or otherwise, essayist or letter-writers, allow me to congratulate you for finding a true Jewish star, a true analyst of Jewish affairs, Prof. Ruth Wisse. It does my heart good to read her articles; finally, a Jew who doesn't put dirt into our own nest(s).

I first read her in *Commentary*. When I saw her articles in *The CJN*, my eyes lit up, my heart missed a beat from the excitement. Finally someone will speak for Israel, not forever castigating it. She is telling it the way it is, not the way it probably should be, as the Greeks did with sculptures, showing the perfect human body, which of course is not the way it really is.

Katrina Rimler
Toronto

* * *

SHAMMES OMITTED

As Chanukah approaches, I consulted Volume 8 of the series *Questions Kids Ask* to read to my daughter the entry "What is Hanukkah?" I found it on page 8 and was dismayed to see in the accompanying illustration a little boy kindling the candles with a match instead of the Shammes, the ninth candle of the menorah (not pictured at all) which is used as a "servant" flame.

Since the series *Questions Kids Ask* is a type of encyclopedia for young people, I find it unsettling that such misinformation is in a reference work which professes to promote understanding. It is shocking that books intended to teach children should be so ill-researched.

Surely the Jewish community in Toronto, where the publisher, Grolier Ltd., is located, is large enough for Grolier to have found a consultant on the subject of Chanukah. An educational source should serve to convey facts and I have written a letter to Grolier in the hopes that they will pull the book from their series until a correction can be made.

Heather Solomon
Montreal

* * *

CJN FELL INTO TRAP

I found it quite disturbing to see the caption below a photograph showing a member of the Christian missionary group Jews For Jesus being confronted by a member of our counter-missionary organization, Jews For Judaism. The caption said, Jewish Groups Clash *(CJN*, Nov. 7). Nothing could be further from the truth.

Jews For Jesus is a Christian missionary organization funded and supported predominantly by gentile Christians. Both its American and Canadian board of directors are comprised mostly of gentiles. To define a Christian missionary group as Jewish simply because many of its members were formerly of the Jewish faith is the same as describing Hare Krishna as a Jewish organization if it had many Jews as converts.

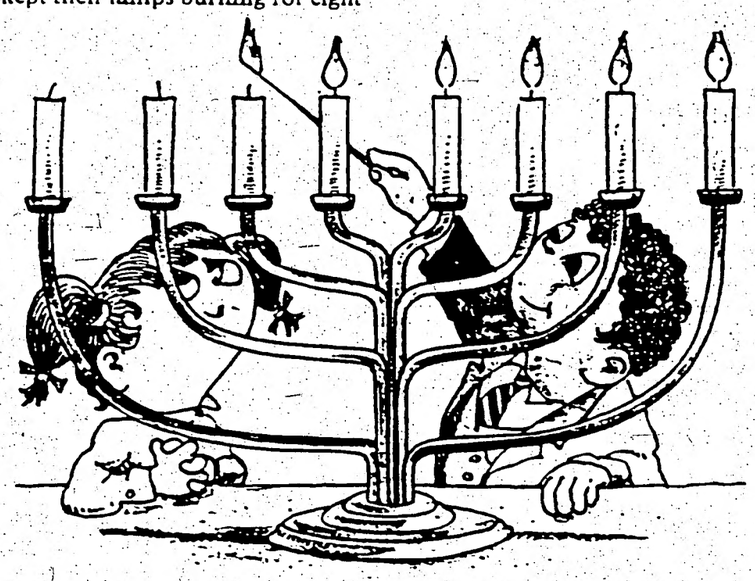
The *CJN* has fallen into the very public relations trap that these missionary groups are constantly setting. By referring to them as a Jewish group, you are inadvertantly giving them the illusion of legitimacy that they so desperately crave.

Julius Ciss
Director
Jews for Judaism
Toronto

What is Hanukkah?

Hanukkah is a Jewish festival that usually takes place in December. Two thousand years ago, the Jews defeated their enemies, the Syrians, and drove them out of the Temple in Jerusalem. The Jews wanted to light holy lamps to thank God for bringing them victory, but they had only one pot of oil—not nearly enough to keep their lamps lit for long. Miraculously, the oil kept their lamps burning for eight days. A Jewish leader declared this a festival, now called the Festival of Lights, to be celebrated every year.

Today, Jewish children celebrate Hanukkah by lighting candles in a special eight-branch candlestick called a *menorah*. They light one candle a day for each of the eight days of Hanukkah to remember the miracle.



Israel a democracy despite difficult times

By
J. B. SALSBERG

By the present standards of internal, national strife such as in Yugoslavia, where ruthless and destructive warfare is being waged, the Jewish state of Israel, despite its Jewish-Arab composition, is almost a model of binational co-existence.

Of course I'm fully aware of the strained Arab-Jewish relations in the Jewish homeland and of the violent incidents occurring that necessitate the continuation of Israel's defence force.

But, it would be safe to say that the ovewhelming majority of Israeli citizens and most of its political parties are dedicated to the cause of peace in the entire Middle East. Such an achievement would be almost of messianic proportions.

Recently it began to look as if some modest steps were being taken to build bridges between Israel and some sections of the Palestinian and other sectors of the Arab world.

At the recent Madrid Conference for Peace in the Middle East there were encouraging signs of rapprochement between Israel and the Arab-Muslim world.

For the first time Prime Minister Yitzchak Shamir, the present head of the Israeli government, sat face to face with high officials of Arab states. It appeared to be a meaningful beginning for Arab-Israeli relations. But . . .

J.B. Salsberg

Believe it or not, there is a stubborn, hard-necked but, thank heaven, small, ultra-Orthodox group in Israel, known as the Neturei Karta, that doesn't recognize the State of Israel. This group co-operates with anti-Israel Arab groups, in order to, as their leader Rabbi Moshe Hirsch, of Jerusalem, said, "end the Zionist sacrilege," meaning the State of Israel, which they consider a blockage to the coming of the Messiah.

Well, again, believe it or not, Rabbi Hirsch, came to the Madrid Middle East peace conference as part of the Palestinian delegation . . .

To the normal Jewish majority around the world such a behavior will appear, to say the least, as bizarre, outlandish, unheard of. But not to Rabbi Hirsch, scholar and man of strong convictions.

According to the *Jerusalem Report* of Nov. 7, its representative at the Madrid conference, Peter Hirschberg interviewed Rabbi Hirsch and asked him: "Why did you join the Palestinian delegation?" To which Rabbi Hirsch replied as follows: "We want to represent Jewish Palestinian demands. That is, people who live in Palestine and are Jewish and resided here long before the Zionist incursion. We will not sit at the same table with the sacrilegious Zionists. We preferred to be on the advisory council, to get the divine word emanating from Jerusalem to the representatives in Madrid. Shamir, or his machine, exists in defiance of God."

Rabbi Hirsch thus implies that his authority stems from the All Highest. And who dares to question such an authoritative source?

When pressed further by the interviewer, who asked Rabbi Hirsch: What demands will you make? He gave this reply: "The UN forced upon us a sacrilege sovereignty (sic) with their sanctioning of the Zionist state in 1948. We want an alternate sovereignty so that we can be emancipated from the state" (meaning Israel).

Thus far, my long-suffering readers, we have dealt with the after-effects of the Madrid conference for peace in the Middle East, and its influence on the extremist Naturei Karta, of which Rabbi Hirsch is the spiritual leader. But what is important to me in this whole experience is the democratic atmosphere in the Jewish state that allows and makes no effort to restrict the freedom of opinion and expression in Israel. It must be remembered that the Naturei Karta represents a tiny segment of the religious sector of Israel. The multi-party Orthodox domain in Israel is not influenced by the Rabbi Hirsch wing of Orthodoxy.

The diverse Orthodox political parties in Israel, and the Mizrachi in particular, have, from the birth of Israel to this day, been an integral, and often decisive partner in the governing of the Jewish state. It is they, and not the splinter group of Rabbi Hirsch, who were among the builders and people of authority in Israel, before and after the establishment of the modern Jewish state.

Interestingly, the Mizrachi leader who played a major role in the founding of the modern Jewish state was asked why he doesn't wait for the coming of Messiah to renew Jewish statehood as Jewish Orthodoxy always believed. His wise reply was: "We must pave the way for the coming of Messiah . . ."

All that didn't evidently influence Rabbi Hirsch. In Madrid, his group preferred to be listed as part of the Palestinian delegation and not of the official Israeli delegation.

To the best of my knowledge no one in Israel intimidated or harassed the Naturei Karta in Israel for their stand in Madrid.

That speaks well for Israeli democracy, very well indeed.

Jewish survival a constant struggle

By
RABBI W. GUNTHER PLAUT

One of the persistent fables concerning the rise of Hitler tells us that, in a manner of speaking, the German Jews "had it coming to them." They were, so the story goes, totally assimilated and tried to out-Nazi the Nazis. They forgot that they were Jews and desired to be nothing but Germans. In consequence, they were the first to bear the brunt of the developing Holocaust. Had they cried out and stood up for Jewish rights everything might have been different. Thus the fable.

German Jews at the time represented less than one percent of the total population and — unlike in Canada today — they were not concentrated in a few large cities. They dwelt as well in the smaller hamlets, and the fewer they were in their environment, the more stubbornly they held to traditional custom. In the Hessian village where my father's family originated and where they had lived for 300 years, some 10 families maintained a teacher who ran a one-room Jewish day school — a phenomenon repeated in many places. Jewish culture flourished throughout Germany, and while in cities like Berlin and Munich there was a degree of assimilation amongst the financial elite, the artists, and the intellectuals, the bulk of German Jewry was loyally and even fiercely Jewish.

At a time when anti-Semitism is rising all over the world, when Israel remains beleaguered and when we celebrate Chanukah — which after all deals with Jewish survival — it is well to look at this one small but important chapter of modern Jewish history. I am led to the following observations because a little pamphlet came to hand while I was assembling materials for the new Museum of Jewish Heritage in New York, to be opened in 1994.

Rabbi Plaut

The magazine, printed on cheap and now disintegrating paper, and published in May 1920, represented the monthly publication of the CV, the German-Jewish parallel to the Anti-Defamation League. It had been founded before 1900, at a time when virulent Jew hatred began to enter the arena of public life.

The monthly contained two important items. One represented the first Jewish reaction to an anti-Semitic pamphlet which had just hit the streets, *The Protocols of the Elders of Zion*. Few people would then have predicted how large an impact this fakery would have, but the CV saw it at once as a great danger and devoted many pages to a passionate critique.

The other item dealt with the forthcoming German elections, the first to be held after the founding of the republic. In the strongest terms, the magazine called upon German Jewry to stand up and participate wholeheartedly in the election and see to the defeat of the nationalists who were viciously fighting the republic and the Jews.

Here are some excerpts of the journal's editorial:

"These elections have an importance that is far greater than anything that Germany has ever experienced. Its result will decide who governs the country.

"We must mobilize, for anti-Semitism has assumed a decisive role in these elections. Therefore, for German Jews it is not only a necessity but a question of survival to devote their total attention to these events, while for others the election results will merely mean that one or the other party has gained ascendancy. For us, a victory of our opponents will be the nullification of our rights and existence, the destruction of our honor, and perhaps in the end the destruction of our very lives. Therefore, German Jews, be on guard!

"For us, there is but one slogan: Fight against anti-Semitism wherever you find it, by whatever means. It is a battle which encompasses the entire political, spiritual, and economic environment. We face the possibility of the extinction of the whole idea of Judaism, the spirit of Judaism, and of Judaism itself.

"We need to stand together and fight with all our means. Necessity will bring us additional strength and will also ask for sacrifices, but none of us is allowed to stand aside. We must not fail."

It turned out that this first election produced a Social-Democratic majority, but from then on — through a terrible period of inflation — everything went downhill. Two years later, Walther Rathenau, Germany's minister of external affairs and a Jew, was assassinated, and today we know that his death foretold what lay in store for our community.

Unfortunately, German Jews were unschooled in political life and their influence on the public turned out to be negligible. They were isolated — unlike the Jews in North America — they were the only minority in the country. They had no allies and in time they became the first victim of the rampaging Nazi Beast. But they did stand up for their rights. That they did not succeed was not their fault.

In the end, more than half of German Jewry saved itself by emigration, and many who did not manage to leave had sent their children to freedom in Palestine, England, and other countries. Most of my own large family survived in this fashion but some, alas, died in the fires of Auschwitz.

It's hard to get good help these days

By
ELAINE KAHN

One person's extravagance is another person's staple: when my husband and I try to cut expenses, it never occurs to us to give up weekly housecleaning help.

It's just been extremely difficult to find any, out here in the 'burbs. Friends and family here have either full-time household help or none at all, so couldn't give us recommendations. And, generally, people who want, or need, to clean houses for a living can't afford to live up here.

Our search for help, since we moved here five and a half years ago, has assumed nightmarish proportions — politically incorrect as the phrase may be, our daughter Sara's "cleaning lady hell" is decidedly accurate.

At first, the woman who cleaned for us in Toronto commuted up, so very generous a gesture that we couldn't fault her when she decided it was too onerous. She'd cleaned for us for about five years, some indications, I hope, that our subsequent problems don't mean we're impossibly hard to please.

While looking for a replacement, we tried one or two cleaning services as a stopgap, although I remain unconvinced that two people sent by an agency for two hours really do as a good a job as one person who has come here independently for four. The math is correct, but my guts rebel.

Elaine Kahn

I'm also not used to the impersonality of an agency. The fewer than half dozen women who have cleaned for my mother over the past 40 years have been, with only one exception, women who, on some level, become part of the family, people my mother ate lunch with and gossiped with. We knew about their families, they knew about ours and incidentally (sometimes a little too incidentally) they cleaned.

I tried checking the want ads, but often as not the phone numbers listed were not in service when I called; so much of the world of domestic help is a secret society, filled with people, overwhelmingly women, trying to make money while working out immigration problems and always on the move.

It is also interesting to note that these ads often list the nationality or ethnic background of the prospective cleaning person. Given that you put your best foot forward in an ad, the only reason for a cleaner to list this information is as an entricement, playing on the myth that some nationalities will do a better job for you.

My experience is that it doesn't matter: we have been quite equally disappointed by people of a wide range of ancestry.

After those first agencies, we borrowed from friends a succession of nannies who wanted to clean on their day off. But it didn't work. They would say yes to whatever I asked them to do, whether or not they understood me, pattered around the house as silently as ghosts and never smiled. It spooked me.

Then there was a woman, sent by an agency, who dressed better around my house than I did and had longer fingernails — with perfect nail polish — not a sight to inspire confidence in her desire to scrub out my bathtub. She wasn't much of a cleaner (I'd never seen anyone clean house in high heels before) nor much of a person: when I let her go (why is it always me?), she growled that no-one else would ever come up to Richmond Hill.

Well, someone did, but she wouldn't take even the minimal direction I wanted to give.

I'm truly not very pushy that way — I figure it's their job and they know better than I how to do it. The cupboard under our kitchen sink is filled with a huge variety of cleaning solutions, as each successive cleaner asked us for, and got, whatever magic potions and implements he or she thought best. We, at least, aim to please.

And never more so than with the husband and wife team we hooked up with next — they started out so impressively that we almost installed a central vacuum because they wanted it. They lasted about six months; they kept raising their rates while lowering their hours and efforts.

They were succeeded by a woman from an apparently abusive home who spent more time talking to me and herself than cleaning and who started putting in 10-hour days just to avoid going home. She also broke a lot of stuff.

Because we felt sorry for her, we kept her for about six months. Because I found myself tensing up days before she arrived and looking for ways to avoid my home while she was here, we let her go.

So we signed up with a new agency. Within a month, the cleaners had broken one of two matching living room lamps. We can't let them go until the insurance claim is settled.

I have the flyer for a new local agency sitting on one side of my desk and, on the other side, a list of reasons why we continue to put ourselves through this. So far, it's blank.

Features

Myths about Meyer Lansky refuted

By
SHELDON KIRSHNER

The late Meyer Lansky, born Meyer Suchowlansky, was reputed to be the kingpin of organized crime in America, the "godfather of godfathers" and the "chairman of the board of the national crime syndicate."

In 1951, U.S. Senator Estes Kefauver named Lansky as one of the principals of the crime syndicate dominating New York and the eastern half of the United States. Nine years later, FBI director J. Edgar Hoover claimed that he was "one of the most important individuals in the national crime picture."

But in *Little Man: Meyer Lansky and the Gangster Life* (Little, Brown, $29.95), author Robert Lacey sets out to demythologize the diminutive Lansky.

Though undoubtedly a major gangster, Lansky was not all he was cracked up to be, Lacey said in an interview. "He had not been a director of Murder, Inc., killing or ordering hits to contract. He was not the head of a shadowy underworld corporation, laundering money and infiltrating legitimate business. It was remarkable, looking at the evidence, what Lansky had *not* done. There is nothing to sustain the notion of Lansky as king of all evil, the brains, the secret mover, the inspirer and controller of American organized crime."

Lansky, whom Lacey describes as "an ordinary little man," was born in Grodno, Russia, in 1902 and raised in Brooklyn. He broke into crime running crap games. In 1921, after working as a machinist in a tool-and-die shop for three years, he became a fulltime criminal.

Lansky, who had been an exemplary student, would have liked to study engineering, medicine or law. But his father Max, a garment presser, was too poor to send his son to university.

Teaming up with his friends Charles "Lucky" Luciano and Benjamin "Bugsy" Siegel, Lansky became a bootlegger during Prohibition, which lasted from about 1920 to 1933. In the mid-1930s and the 1940s, he moved into illegal gambling, running some of the classiest casinos in the country. In the 1950s, he extended his operations to pre-revolutionary Cuba, where he was gambling consultant to President Fulgencio Batista.

Lacey, in his absorbing book, argues that Lansky's reputation was a matter of "popular belief, never proved legally." And he claims that Lansky was singled out for attention as a symbol for organized crime because he was Jewish.

In fact, Lacey adds, Lansky's importance was inflated and glamorized — not only by Kefauver and Hoover but by the press.

Another myth demolished in *Little Man* is Lansky's alleged wealth. "His fortune was widely exaggerated," he says. Lansky was credited with having amassed $300 million, but his assets in Cuba were nationalized by Castro, while his gas, oil and banking investments in the United States and Israel turned sour. By Lacey's calculations, Lansky lost about $40 million by today's standards.

Indeed, Lansky was almost broke when he died, and could not even properly provide for his son Buddy, a paraplegic who ended up living on charity in a Miami flop-house.

Lacey presents Lansky as a "thinking man's gangster" who was completely unlike, say, Al Capone. While Capone represented the traditional brawn of U.S. crime, Lansky stood for its brains.

Lansky, Lacey writes, had an excellent head for figures — he was a human cash register. "He always wanted to improve his mind." He was a member of the Book-of-the-Month Club and he hired a tutor to hone his already formidable math skills.

He was not the mastermind of organized crime

As a mobster, Lansky was unusually straight. "Lansky could deliver accuracy and probity, the honest bedrock without which no false adventure could hope to succeed." And he steered clear of prostitution and drugs, which, unlike gambling, he considered "unclean."

The father of three children, Lansky was, despite occasional but discreet affairs, a good family man and a doting grandfather. He took special pride in the fact that his son, Paul, was a West Point graduate.

Although he was harassed by the U.S. government for much of his life, he outsmarted the FBI, the Internal Revenue Service (which scutinized his tax returns) and the Immigration and Naturalization Service (which tried to deport him.) All told, he spent only 2½ months in prison, this for a 1952 casino gambling conviction.

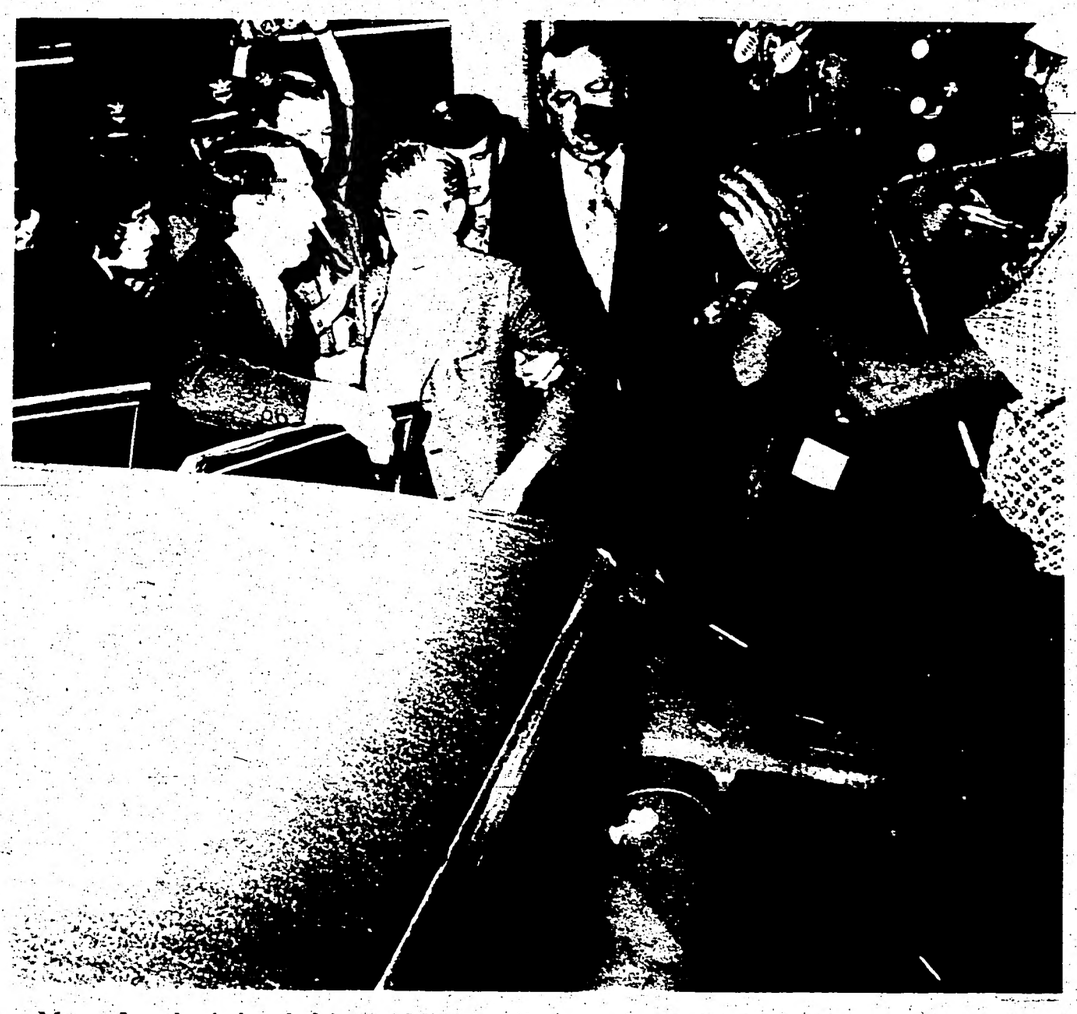
According to Lacey, Lansky represented a phase in the Jewish immigrant experience which parallelled the rise and fall of Prohibition. "Crime, as the sociologist Daniel Bell has written, was a 'queer ladder' of social mobility for immigrants like Lansky."

Although he did not keep kosher and celebrated Christmas, Lansky was anything but ashamed of his Jewish background. He broke up pro-Nazi rallies in the 1930s. He raised $10,000 for the Haganah and diverted a shipment of arms bound for the Arabs to Israel. He donated an Eternal Light to his synagogue in Florida, and during the Six Day War he pledged a cash gift to Israel.

In 1970, after having been charged with drug possession in Miami, he and his second wife fled to Israel. He applied for citizenship, but in a 1972 decision, the Supreme Court denied his bid to become an Israeli. Lacey says that, in his 27 months as a resident of Tel Aviv, Lansky "enjoyed the closest thing to normal life he had known for more than 20 years."

He liked Israel and, as Lacey points out, his grandparents, Benjamin and Basha, had been buried on the Mount of Olives in Jerusalem in 1910.

Lansky died of cancer in a Miami Beach hospital on Jan. 15, 1983, tired of life. "Let me go! Let me go!" were his last coherent words as he fell into an eternal slumber.



Meyer Lansky is hustled into a Miami police car after being booked on a drug charge.

Mideast Analysis

By
SHELDON KIRSHNER

Israel and Lebanon

In theory, Israel and Lebanon should be able to resolve their differences without much difficulty. Israel has no territorial claims against Lebanon and the Lebanese elite not only recognizes Israel's existence, but seems prepared to live in peace with the Jewish state.

In practice, however, the situation is far more complex.

Until the Six Day War, the Lebanese frontier was Israel's quietest, and the conventional wisdom was that Lebanon would be the second Arab country to sign a peace treaty with Israel. But after 1967, everything changed. PLO raids against Israel from bases in Lebanon prompted Israeli retaliation. In the wake of the 1970-1971 civil war in Jordan, Lebanon was flooded by Palestinian guerrillas fleeing the wrath of the Arab Legion. The PLO established a state-within-a-state in Lebanon and attacked Israeli border settlements. Israel responded, completing the escalating cycle of violence — which reached peaks of intensity in 1978 with Operation Litani and in 1982 with the Lebanon War.

Under Lebanese, Syrian, U.S. and Israeli domestic pressure, Israel withdrew from Lebanon in 1985. But in the interests of protecting its northern border from further attacks, Israel disregarded United Nations resolution 425 — which calls for a full Israeli withdrawal from Lebanon — and carved out a self-declared security zone on Lebanese territory running from the Mediterranean Sea to the foothills of Mount Hermon. Together with its surrogate South Lebanon Army, Israel continues to occupy that area.

At the recent Middle East peace conference in Madrid, Lebanon's foreign minister, Faris Bouez, demanded Israeli compliance with resolution 425 and an immediate Israeli withdrawal "from all Lebanese land." But in the face of continuing strife in southern Lebanon and Syria's military presence throughout Lebanon, Israel is ruling out a pullout. Uri Lubrani, the co-ordinator of Israeli activities in Lebanon, said recently that the security zone is vital to Israel's interests, and that Israel is likely to keep it as long as the reconstituted Lebanese army cannot prevent armed incursions into Israel.

Israel's enemies in Lebanon, particularly radical Palestinian forces opposed to PLO chairman Yasser Arafat and the Party of God (Hizbullah), have for years mounted assaults against Israel.

In the past year alone, there have been about 100 incidents inside the security zone, including 50 roadside bomb attacks, and nine abortive attempts to cross into the Galilee. On the eve of the Madrid conference, Hizbullah — which rejects Israel's right to exist — stepped up its attacks and killed six Israeli soldiers. In the past six years, more than 60 Israeli troops — but not a single Israeli civilian — have fallen in defence of Israel's northern border.

Israel's response has usually been swift. Infantry, artillery, armor and air power have been deployed against the marauders and their bases north of the security zone.

But Israel's concerns in Lebanon go beyond the combatting of guerrilla attacks and include Syria's increasingly high-profile position in that war-battered nation. By virtue of its membership in the anti-Iraq coalition, Syria has been given a free hand by the United States in Lebanon, with the result that Lebanon has become a Syrian protectorate. Israel's official position is that it will not give up its security zone unless (1) Syria evacuates its 40,000 soldiers from Lebanon and (2) Lebanon shows it can deal effectively with the Palestinians and Hizbullah.

Some Israeli leaders, especially hawkish Housing Minister Ariel Sharon, want to expand the size of the security zone. But this is politically impractical, given Washington's desire to clear out all foreign forces in Lebanon. Indeed, the Bush administration is currently trying to broker an agreement under which Israel (and the South Lebanon Army) would evacuate the strategic Christian town of Jezzine — which lies north of the security zone — and hand it over to the Lebanese army. But Israel, fearful of losing its foothold in Lebanon, is reluctant to leave Jezzine.

Peace dividends envisaged

By
NECHEMIA MEYERS

Local businessmen are looking forward to a substantial peace dividend if negotiations between Israel and its Arab neighbors reach a successful conclusion.

Quite apart from multinational schemes that would pour billions of dollars into co-operative Mideast development projects, enormous economic opportunities are expected to open up if, at long last, normal trade links develop in this part of the world.

To be sure, sub-rosa trade already exists, as evidenced by the presence of many Arabs from neighboring countries at the recent exhibition of agricultural equipment and techniques in Tel Aviv, and by the availability of Israeli goods in the Gulf states and elsewhere. The candies, solar heaters, disposable diapers and shirts may have labels indicating that they are from Cyprus or Turkey, but everyone knows their real origin.

According to Prof. Gad Gilbar — who divides his time between Haifa University and the Dayan Institute at Tel Aviv University — Israeli companies already sell somewhere between $500 million and $1 billion worth of goods each year in the Arab world. Given peace, he adds, that figure would be very much larger.

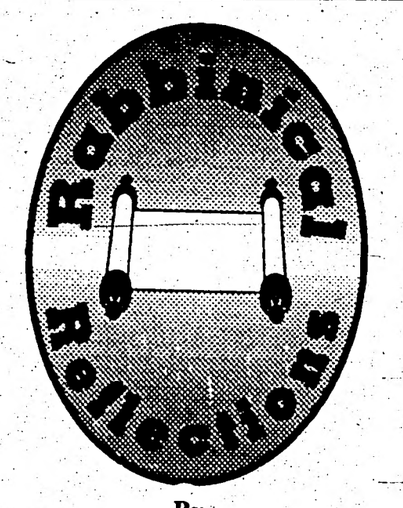
Gilbar points out that Saudi Arabia and Kuwait import goods worth tens of billions of dollars each year, and that Israel would benefit enormously if it was to win even a tiny part of their business. Of particular interest to these countries, he observes, is Israel's agricultural knowhow, while Israel, for its part, would undoubtedly wish to buy Gulf states oil (to supplement that which she already purchases from Egypt).

Other commentators have remarked, for example, that it would make more economic sense for the top-flight dairy at Kibbutz Yotvata in the Arava to send its milk and yoghurt in refrigerated trucks to the Jordanian port of Akaba (just 40 kilometres away) rather than to Tel Aviv. And by the same token, Israeli farmers would find it advantageous to market their fruits and vegetables to consumers in the Arab states rather than fly them, at enormous cost, to distant markets in Europe.

"Peace dividend fever" has even hit Israeli hardliners like Agriculture Minister Rafael Eitan, who recently suggested the possibility of a joint Israeli-Jordanian desalination project that would produce 600-million cubic metres of fresh water for the two countries, both of which are dangerously short of this precious commodity.

Another member of the current Likud government, Transport Minister Moshe Katzav, has asked ministry officials to gather data about the possible re-establishment of rail links between Israel and her neighbors, which were cut over four decades ago. Going even further, Tourism Minister Gideon Patt has spoken of a "Middle East Orient Express" that would bring tourists from Athens to Jerusalem via Damascus.

There are a host of other peace dividends in prospect, from a reduction in the crushing burden of defence costs now borne by Israel to an increase in investments here by multinational companies no longer deterred by regional unrest or the Arab boycott. But before there can be dividends, there must, of course, be peace.



By
RABBI EDWARD ELKIN

Tradition has it that King Solomon built the Temple's windows wide on the inside and narrow on the outside. Why? The menorah in the Jerusalem Temple was supposed to illuminate the whole world. Therefore, the Temple's windows were designed not to bring light into the Temple, but rather to focus and radiate the light of the menorah out to the whole world.

Chanukah is a time when we need to consider whether we are allowing the Chanukah lights of our menorahs to illuminate our world. One of the commandments of Chanukah is *pirsum ha-nes*; we are supposed to publicize the Chanukah miracle. But what exactly is the Chanukah miracle?

At first blush, this should be an easy question to answer. We know the Chanukah story — the persecution by Antiochus, the Maccabean revolt, the upset victory of the Jews over a much stronger foe, the purification of the Temple, and the oil that lasted eight days.

Yet how we describe the meaning of these events depends largely on our own perspective of the holiday. Is the miracle of Chanukah the heroic military triumph by a small band of brave Jews, determined to defend their people and its way of life from oppressive foreign domination? Or is the miracle of Chanukah the intervention of God in human affairs, the love and caring which God affords us in our hour of need, the oil which, impossibly, lasted a full eight days?

We can ask this question in other contexts as well. When the children of Israel walked through the Red Sea, were they able to do so because they resolved to take advantage of some unusual tidal phenomenon (as some scholars have suggested), or was it because God brought about a miracle by parting the sea? Was Jerusalem destroyed in 586 BCE because the Babylonians were simply stronger than the city's defenders, or was the holy city destroyed as a punishment from God for the disloyalty and the transgressions of the Israelites?

Closer to our own time, did the Holocaust happen as a result of poor economic conditions, Hitler's need for a scapegoat, the development of racial anti-Semitism, or some other human factor? Or was the Holocaust a punishment from God for the sins of the Jewish people?

And was the founding of the State of Israel and her ability to repeatedly vanquish combined Arab armies a testimony to superior military tactics, training, morale, etc.? Or did God intervene to bring about the founding of a Jewish commonwealth in our time as the beginning of our ultimate messianic redemption?

As posed, these questions present starkly opposite and seemingly irreconcilable interpretation of events. Either an event happens as a result of human agency, or it happens as a result of divine will. Which we choose will determine what kind of Chanukah light we want to radiate to the outside world. Do we want to radiate the message that justice is achieved through self-reliance and independence? Or do we want to radiate the message that God loves us and cares for us enough to bring about miracles which can save us?

It is interesting that our tradition has preserved both aspects of the Chanukah story — both the military victory and the miracle of the oil. People of faith will of course see God's hand in both events. Those who are non-believers will tend to discount the story of the small cruse of oil which lasted eight days, or will present a naturalistic explanation of what happened.

But all of us have both explanations for the Chanukah holiday as part of our tradition — all of us sing the songs about the Maccabees, all of us marvel at their steadfastness and heroism in the face of a terrible anti-Jewish foe. And all of us light the Chanukah menorah as well, commemorating with lights today the light that burned so unexpectedly, so miraculously in the days of the Maccabees.

These two sides to the Chanukah story present both believers and non-believers with a challenge. Believers are challenged to see how important it is for us — imperfect, fallible humans — to act in order to bring about our own redemption even in a world created by an all-powerful and all-knowing God.

Non-believers are challenged to open themselves to the possibility that perhaps there are some things which are too extraordinary to have come about in the ordinary course of human events — miracles, which reveal the Divine presence in our lives.

This Chanukah, as we kindle the lights, eat the latkes, spin the dreidel, sing the songs, and tell the story — let us reflect on the meaning of those long ago events. And whether we emphasize the human or the divine aspects of those events, let us radiate a Chanukah message of freedom and courage, faith and determination to the whole world.

Rabbi Edward Elkin is the assistant rabbi at Temple Emanu-El-Beth Sholom in Montreal.

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Students lack education skills

JERUSALEM (JTA) —

Israelis have suddenly been confronted by a problem all too common in some of the great industrialized countries of the West: Large proportions of its schoolchildren do not meet minimal standards for their grades in arithmetic and reading comprehension.

That situation was exposed by a recently concluded random study of third- and fourth-graders. The study showed that about 50 percent of the student population in those grades showed deficiencies in arithmetic and reading comprehension.

Education Minister Zevulun Hammer was so alarmed he called a news conference to disclose the findings. He said the ministry decided to publicize the unpleasant facts so that something could be done about them.

The study was conducted among 152,000 elementary school pupils all over the country by two reputable authorities: Prof. Yosef Bashi, the education ministry's chief scientist, and Zehava Shesh of the Van Leer Institute in Jerusalem.

They discovered that in about 13 percent of Israeli schools, a majority of students in the grades studied failed minimum standard tests in arithmetic and reading comprehension.

In another 15 percent of the schools, the failure rate was 41 to 50 percent. In one third of the schools, the failure rate ranged from 21 to 40 percent; in 39 percent of the schools, it was under 20 percent.

The study found that the failure rate was higher in the religious school system because 25 percent of its students are from the lower socioeconomic brackets and need "special educational support."

Only 10 percent of the students in the secular schools fall into that category.

The study found the situation in Israel's Arab schools to be even worse. The failure rate among them was between 80 and 90 percent.

Hammer suggested the reason was that the Arab students lacked the educational framework for children with learning problems which does exist in the Jewish sector.

In any event, the education minister said he would provide every school in the country with the names of students who failed and ask them to take specific action to correct the situation.

HEMDAT, the Council for Freedom of Science, Religion and Culture, criticized the education ministry's policy of pouring hundreds of millions of dollars into the Orthodox school system while neglecting the much larger general education system.

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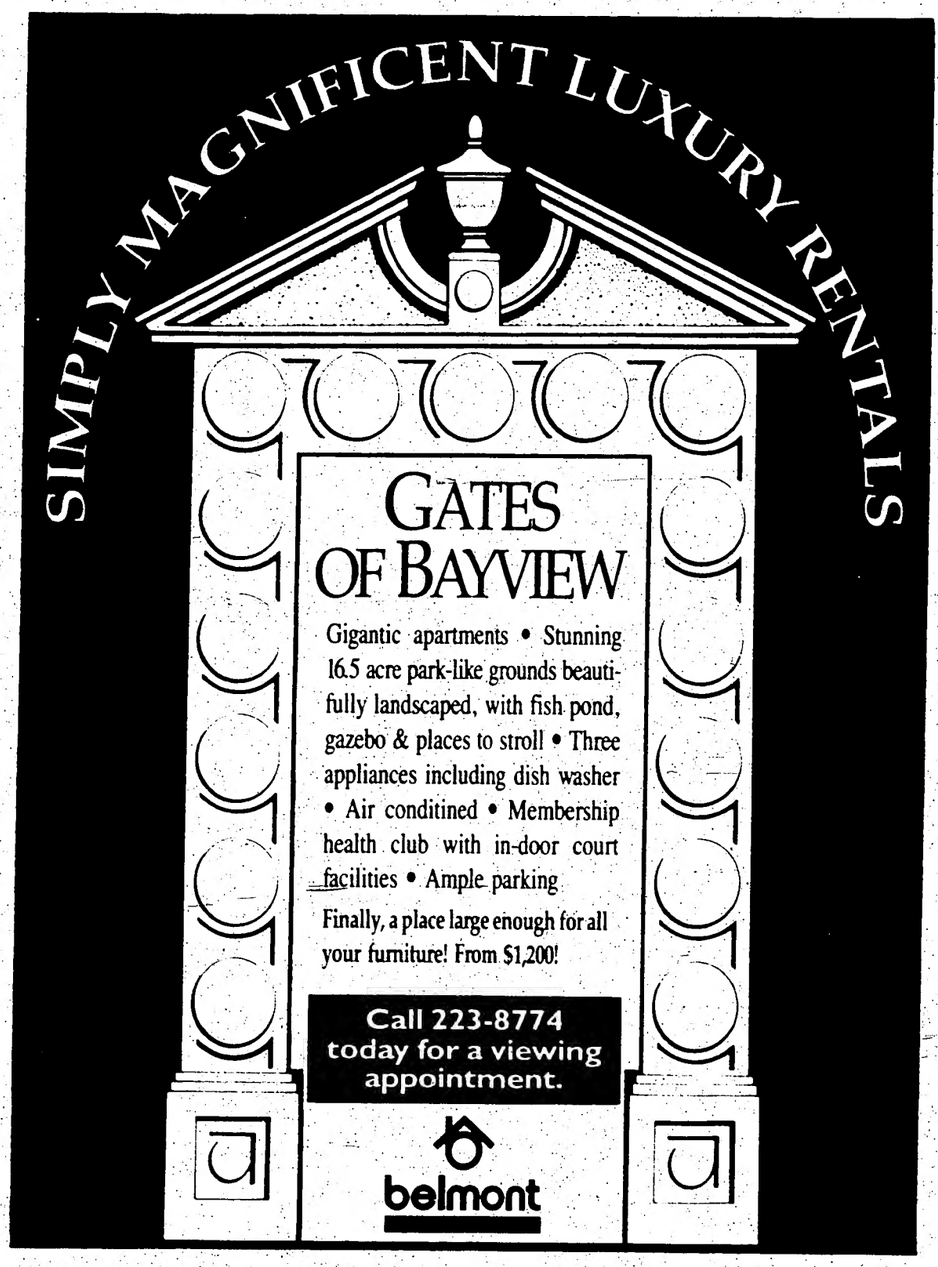
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Organizations and People

Revised shopping law fails to impress CJC

By
RON CSILLAG

TORONTO —
Ontario's new Sunday shopping law, which recognizes Sunday as a common pause day and allows wide-open shopping in December only, does little to change Jewish concerns about the issue, says Canadian Jewish Congress, Ontario region.

Bill 115, which amended the Retail Business Holidays Act (RBHA), still penalizes observant Jews who cannot shop Saturdays and still forces Jewish-owned businesses to publicly declare a religion if they want to open on Sunday, says CJC's Manuel Prutschi.

The bill, which received royal assent last week, allows businesses to open Sundays if they qualify as tourism-based. To do that, they would have to meet at least two of six criteria based on province-wide guidelines.

It also gives employees 36 straight hours of rest every seven days and an absolute right to refuse work on Sundays.

CJC has no problem with either provision.

The problem is that similar protection for Shabbat-observant employees who cannot work Saturdays is not offered in the bill.

CJC has always found it "abhorrent" and discriminatory for the state to inquire about religion.

Despite that, the new law will still allow Shabbat-observant retailers to open Sundays, regardless of store size, number of branches or number of employees, Prutschi noted.

But it will effectively prevent observant consumers from shopping on Sundays, thereby eliminating weekend shopping altogether.

"The rights of Shabbat-observant retailers to remain open Sundays is protected," Prutschi said. "On the other hand, the law discriminates against Shabbat-observing shoppers."

Last year, Ontario's Supreme Court struck down the RBHA as unconstitutional because it violated the religious freedoms of customers and retailers who do not observe Sunday as the Sabbath.

The ruling was considered a victory for the Jewish community. CJC and three prominent Toronto rabbis told the court the law reduced Jews to second-class citizens because the inability to shop Saturdays, compounded with restricted Sunday hours, presented them with unique hardships.

But last March, Ontario's Court of Appeal reversed the ruling and reinstated the law.

Late last month, the Supreme Court of Canada agreed to hear another challenge to Ontario's Sunday shopping laws.

In 1986, the Supreme Court upheld an earlier law banning Sunday shopping, even though the court found it to discriminate against Sabbath-observant Jews.

However, the ruling took place before the Charter of Rights and Freedoms' equality provisions were in force.

* * *

Bill 115 will discriminate against non-Christians, agreed two MPPs who served on the legislative committee that studied the law.

The law will limit shopping for Jews, Muslims, Seventh-Day Adventists and others who do not observe Sunday as the Sabbath, said Liberal Jean Poirier.

Poirier said it is "thoroughly unfeasible" to have a common pause day in Ontario because it would discriminate against too many people.

Conservative Charles Harnick said it is misleading to have a common pause day. He said the government should call it "an enforced pause day."

Unequal situation

Employees seeking protection from Saturday work must look toward Ontario's Human Rights Commission, creating what Prutschi called "an unequal situation" for them. "There has been significant progress made in that area," he said, "but not as a result of Bill 115."

As well, Bill 115 does not change the RBHA's so-called Sunday exception, devised for those who do not observe Sunday as the Sabbath.

The Sunday exception allows businesses to open Sunday provided they are closed to the public on another day of the week by reason of the owner's religion.

But in order to take advantage of that provision, retailers must register their faith with the government.

Israel's provides material to cities for book fairs

By
CAROLYN BLACKMAN

TORONTO —
With November now over, staff at Israel's Judaica Centre can breathe a sigh of relief.

November was Jewish Book Month and Israel's stocks the books for book fairs in such Canadian cities as Ottawa, Kitchener, London, Winnipeg, Vancouver, Edmonton, Calgary, Regina and Saskatoon.

Staff member, Jodi Segal, said that a few years ago there were not very many book fairs in Canada and many of the smaller Jewish communities felt the need for some Jewish cultural input. "These communities were hungering for things Jewish and owner, Israel Kaplan, suggested that book fairs could help fill the void."

He said that after eight years, these communities look forward to their annual book fairs, always held during Jewish Book Month. "It is the job of community volunteers to advertise, organize, unpack the books and set them up. We order the books, gather them together and send them out. It really is quite a large job."

Segal said that deciding which books to choose for certain book fairs "is at first a matter of trial and error. Later on we can see which books sell and which books we should not send out again."

He added that after ordering the books for a few years they have discovered that different cities have different tastes in reading material. "For instance cities with a large Reform population may want books on Reform Judaism and those with a large Sephardi population may want more books on Sephardi literature. Children's literature is always popular and books on the Jewish way of life are important at every fair."

Segal said that because 1992 is the 500th anniversary of the expulsion of Jews from Spain, the Ottawa book fair, in particular, requested a number of books on Sephardi Jews. "Different years may have different themes, depending on certain events of that year."

He noted that "all in all, Children's books are in constant demand, books on the Jewish way of life come next and also popular are releases in fiction, non-fiction and humor. We also send out audio tapes featuring such things as Israeli, klezmer or children's music. Games also make a hit with children of all ages."

Segal said that because Chanukah always arrives shortly after the fairs, holiday decorations, stories and musical selections always play an important role.

"It is a lot of work putting together these book fairs but it is a very rewarding task. Smaller communities look forward to them every year and the fairs have something for everyone from every age group and every taste in reading material. The fairs are an important part of Jewish life across the country," said Segal.

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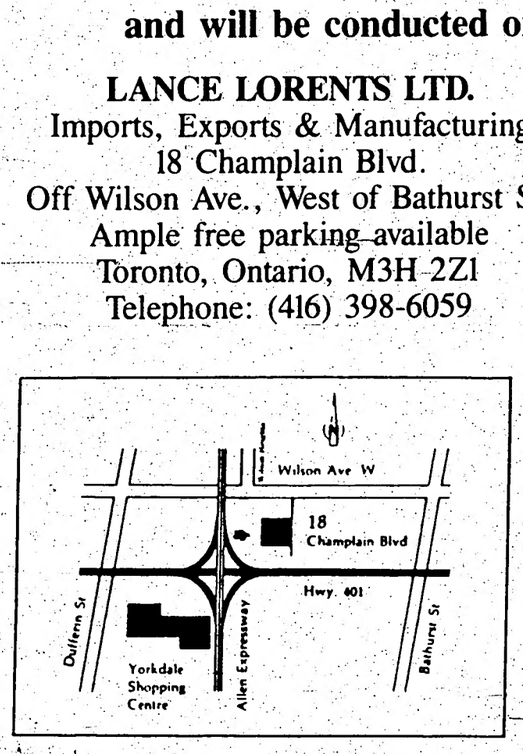

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Salome Bey delivers message of peace at CCCJ awards

By
FRANCES KRAFT

TORONTO —

Instead of lengthy speeches, the annual awards banquet of the Canadian Council of Christians and Jews, held last week at the Royal York Hotel, featured a performance by Salome Bey. Her message of peace and harmony for mankind was conveyed through four songs which she chose herself, obviously with great care.

William Broadhurst, retired chairman and senior partner, Price Waterhouse; Peter Godsoe, vice-chairman, Bank of Nova Scotia; and Isadore Sharp, chairman and president, Four Seasons Hotels and Resorts, were the honorees at the $125-a-plate dinner attended by almost 500 people. They each received the CCCJ's Human Relations Award "for exemplary contributions in community service."

The CCCJ is primarily an educational organization, explained master of ceremonies and dinner chairman Murray Koffler, who is national co-chairman of the council.

"The first efforts of the council [established in 1947] were directed against anti-Semitism. Our scope has broadened over the years to include the combating of every type of prejudice and discrimination evolving from religious, racial, linguistic or cultural intolerance," Koffler said.

In addition to awards, the CCCJ sponsors events such as exchange programs, youth conferences, children's art events, lectures and study groups.

Godsoe, who joined the CCCJ in the early 1970s and whose father received the Human Relations Award in 1953, noted that the values of the CCCJ have remained constant over the years: to fight prejudice, stereotyping, anti-Semitism and minority discrimination in any form.

Racial strife

"I do believe [these values] remain crucial and important, for I think we're seeing a rebirth of ethnic and racial strife, certainly in Yugoslavia. We're seeing the ongoing tensions and bitterness in the Middle East, and, unbelievably, the spectre of a David Duke in the United States, a man who stands for the antithesis of all our values, so very much today the Council's work and goals are important and must be supported," said Godsoe.

Also referring to recent changes in the world scene, Sharp said, "No more than now do we need that understanding of each other and support of each other if we are truly going to try to create a just society for all."

Sharp was commended for his initiation of corporate sponsorship programs supporting Terry Fox, by George Cohon who presented Sharp's award. Over the years a total of $77 million has been raised as a result of Terry Fox's dream, said Cohon. "That money goes to cancer research. It doesn't matter what race, color or creed you are: that disease strikes indiscriminately."

Congratulatory letters from Prime Minister Brian Mulroney to each of the award recipients were read. Greetings from Pauline McGibbon, a national co-chairman of the council, were also read.

Blessings over the bread were made by The Reverend Canon Peter Gratton, chairman, Christian-Jewish Dialogue of Toronto, and Eric Slavens, chairman, Canadian Jewish Congress, Ontario region.

Pictured at the Royal York Hotel are (from left) William Broadhurst, Peter Godsoe and Isadore Sharp. [Alron photo]

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Organizations and People

BBW of Toronto fetes Cole for aiding terminally ill kids

By
CAROLYN BLACKMAN

Most people see an interesting documentary on television, think about it for a few minutes, turn off the television and get on with their lives — not Laura Cole.

In August, 1984, Cole, a housewife, watched a documentary on the Make-A-Wish Foundation of America, an organization that grants wishes to terminally ill children. Very moved by the program, Cole discovered that the organization did not operate in Canada so she began to establish chapters in Ontario and Quebec. By 1985, 20 wishes had been granted and the foundation had begun to grow.

In recognition of Cole's tremendous work in contributing to the happiness of terminally ill children, B'nai Brith Women of Toronto recently awarded her the Woman of the Year Award at its 35th annual Covenant Breakfast. The award is given annually to a Canadian woman who has made an important contribution in her profession or volunteer sector. Previous recipients include Nehama Baum, Vicki Keith, Dorothy Reitman, Honey Agar and Genya Intrator.

Barbara Swimmer, Woman of the Year chairman said that most of us have a lifetime to turn our dreams into reality. "However, for some children tomorrow never comes. They will never have a lifetime. They only have today. If their dreams are to come true they must happen now. Enter a wish-bringer extraordinaire — Laura Cole."

Swimmer said that "to create and direct what would become the only national organization of its kind, and to do it in only four years, took vision, strength and determination — qualities our honoree possesses in abundance. Operating from her first office, also known as her kitchen table, The Children's Wish Foundation of Canada began granting its first wish in 1985. That was 1,700 wishes ago and Laura has every right to be proud of her achievement."

She said that "what motivated Laura in 1984 is what motivates her today — the wish children. The mandate of Laura Cole and Children's Wish is one and the same — never having to say no to the wish of a child."

Barbara Swimmer, Woman of the Year chairman for B'nai Brith Women of Toronto (right) presents the award to Laura Cole.

Swimmer said that when visiting Cole in her Pickering office she saw pictures of the children being granted their special dreams. "There is Bradley meeting Mr. T., and Sarah kissing Mickey Mouse. These pictures are worth more than a thousand words. They speak of smiles so powerful they can banish pain and they tell stories of precious memories that will never fade away. Their joy is endless. In Laura's own words 'we come into a family's life at a time when they feel there is no hope and we bring a little bit of sunshine' — magic moments."

Gloria Levitt, president, B'nai Brith Women of Canada congratulated Toronto council for its choice for the recipient of the Woman of the Year award. "Laura, you are truly dedicated, ambitious and committed to your dreams. Through your efforts you have created a national organization that began at your kitchen table. Your contribution to the lives of these children exemplifies the simple motto BBW/C often refers to and that is people helping people."

Marni Collier, president B'nai Brith Women of Toronto commended the Woman of the Year chairman and committee. "These women did an oustanding job. Laura is a most deserving honoree. I congratulate her on becoming our woman of the year for 1991."

In a short, but emotional speech, Cole said that wishes are often quite simple such as one from a dying girl who wanted her mother to have a locket. "We bought a locket, had it engraved and brought it to the hospital. She presented it to her mom and died shortly afterwards."

Cole said that she was very honored to accept the award "and I hope that you will join our family at Children's Wish Foundation."

Covenant Breakfast committee chairman was Bonnie Boltman.

Soviet Jewish culture uncertain

By
BEN ROSE

TORONTO —

There are only a "meagre" number of professional Jewish scholars, teachers, writers and actors in the Soviet Union and so the outlook for a revival of Jewish culture is uncertain.

This is the view of Genady Estreikh, a 39-year-old Soviet-Jewish writer who is a member of the Vaad, an umbrella organization of 220 Jewish cultural organizations.

The Vaad has very few trained Jewish cultural workers at its disposal, Estreikh said. "The question of the presence of Jewish cultural potential is a painful one for the Soviet Union."

In the present state of the Soviet Union's dismemberment, Jews are not considered a dangerous group by the presidents of post-Soviet territorial fragments, the writer said.

Emigration to Israel has fallen off because of letters from Israel advising potential olim to stay home and because, following the aborted coup, many people thought things would improve, Estreikh said.

A contributor to the well known Yiddish periodical *Sovietish Heimland* he said he learned Yiddish because his father, who was a Yiddish teacher, became blind and required his son to read to him in Yiddish.

Three years ago there were only two Jewish periodicals in the Soviet Union. Though many cities now have their own Jewish newspapers, mostly in Russian, the journalistic level of these is usually low, he said. He did list three exceptions to this rule, *Our Voice* (Kishinev-Odessa), *Am* (St. Petersburg) and *Jewish Newspaper* (Moscow).

As an example of the lack of sensitivity of the official ruling class in Russia to Jewish issues, Estreikh said they arranged the funeral on a Saturday of the Jewish hero who died resisting the coup.

Before any strong Jewish cultural roots can be established once again, following the failure of the Communist (Yevsecist) model, the assimilated descendants of the Jewish people must first survive the chaos which now reigns in all parts of the Soviet Union, he said.

The enduring objective of the Vaad, he said, is to make sure that Jews who want to stay on in the Soviet Union should be allowed to live as Jews.

Estreikh's lecture was part of a 17-city tour of Canada and the United States. His appearance at the Workmen's Circle recently was sponsored by the Yiddish Kultur Gazelshaft and the committee for Yiddish of the Jewish Federation of Greater Toronto. He was introduced and thanked by Sam Lipshitz.

Kosher slaughter plants not under auditor's report

TORONTO —

The report of the provincial auditor, which found that 10 Ontario slaughterhouses had "extremely unsanitary conditions," does not refer to abattoirs where kosher slaughter is conducted, a spokesman for the Ministry of Agriculture and Food said last week.

Dr. Tom Baker, the manager of meat inspection for the ministry, said the auditor's report refers only to provincially-licensed slaughterhouses, while kosher slaughter in Ontario is carried out only in federally-inspected plants.

The provincially-regulated slaughterhouses are generally smaller than their federal counterparts and serve only Ontario consumers, while federally-regulated plants are larger and are permitted to engage in interprovincial sales, he said.

Rabbi Mordechai Ochs, a member of the Council of Rabbis of the Orthodox Division of Canadian Jewish Congress, said cleanliness is an important part of shechitah (kosher slaughter).

"When I am there, I find that the regulations are followed and. . . standards are maintained," he said.

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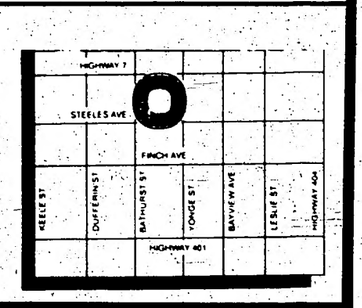

OPEN SUNDAY NOON - 5

Organizations and People

Steeles—College Memorial Chapel pledges $20,000 to cancer research. Pictured from left are Henry Lederman, treasurer; Dr. Pamela Chart and Malcolm Moffat of Toronto-Bayview Regional Cancer Centre; Gordon Donsky, president; and Mike Rogow, vice-president.

Funeral chapel gives to charity

By
BEN ROSE

TORONTO —

A total of $125,000 was distributed to charities in Toronto and Israel last year by Steeles-College Memorial Chapel and it is expected a similar amount will be donated this year, Gordon Donsky, president of the chapel, told a dinner meeting recently.

Included in the list this year is a $20,000 pledge for cancer research and $10,000 to the Hospital for Sick Children. Accepting the cancer research donation were Malcolm Moffat, administrator, and Dr. Pamela Chart, clinical assistant of the Toronto-Bayview Regional Cancer Centre, while the Hospital for Sick Children grant was presented to June Filler.

Rabbi Irwin Witty accepted an instalment of $3,500 towards a pledge of $35,000 to the Albert Mend Scholarship Fund as well as $3,000 for the She'arim School for learning disabled children housed in Beth Emeth Bais Yehuda Synagogue. A donation of $3,000 towards a pledge of $20,000 to Associated Hebrew Schools was accepted by Arthur Tannenbaum, executive vice-president of the school.

Donations of $5,000 to Operation Exodus and of $4,000 to the United Jewish Appeal were distributed, as well as a gift of $1,000 to B'nai Brith and of $1,500 to Lubavitch Youth. Louise Cornbloom accepted a grant of $3,000 towards a pledge of $30,000 to Na'amat, and Cantor Louis Danto received $1,000 towards a pledge of $10,000 to the Cantorial Fund.

A grant of $3,000 was accepted by Rabbi Yoseph Zaltsman on behalf of the Russian Jewish Centre while a donation of $1,000 to Ner Israel Yeshiva towards a pledge of $10,000 was given to Rabbi Moshe Stern.

Don Owen acceptd a grant of $1,000 for research on Lou Gehrig Disease while Joan Stevens was given a $3,000 donation for the March of the Living.

A photographic portrait of Donsky was presented to him on behalf of the Chapel by Henry Lederman, treasurer.

Mazon launches drive to help combat hunger

TORONTO —

Mazon Canada has begun its annual Chanukah drive for funds to help combat the increasingly serious hunger crisis across Canada.

More than 2,300 newsletters, each including a recipe card for potato latkes and a self-addressed envelope, have been distributed. Mazon supporters are asked to "purchase" the recipe by making a Chanukah contribution. Mazon normally suggests that families celebrating simchas donate a percentage of their food costs.

Mazon, formed five years ago to help the Jewish community participate in the battle to end hunger in Canada, will be making its next round of allocations on Dec. 10. Executive director Roger Hyman said that "in 1991, we will be allocating more than $70,000 to emergency food programs from Vancouver to St. John's which deal directly with hungry men and women, hungry children, hungry families. Hunger is no longer only a marginal problem — with massive job loss across the country, it is affecting more people than at any time since the great depression."

Anne Golden, president of United Way and chairman of Mazon's allocations committee, said: "We are in a Catch 22 situation — the greater the job loss, the more people are in need of help and the fewer people there are to make donations. The increased demands on Mazon and other helping agencies are indications of a society under severe stress. It is heartening that in the midst of a recession the number of Mazon's donors and its revenues have increased. There are obviously a lot of people in our community who are aware and committed."

Anyone wishing to participate in Mazon's Chanukah drive should contact Mazon Canada at (416) 783-7554 in Toronto or (514) 931-6000 in Montreal.

Exhibit celebrates ethnic diversity

By
IDELE ROSS

ST. CATHARINES —

Canada's ethnic diversity is the focus of a six-week exhibit, Let's Celebrate — International Holiday Festivals, which opened last week at the St. Catharines Historical Museum.

Chanukah is one of 12 winter holidays visitors learn about during a guided tour encompassing the Inuit feast of Sedna, the Chinese New Year and the Christmas traditions of Scandinavia and Poland.

The entire Chanukah display was built by children from the B'nai Israel Hebrew school under the tutelage and guidance of museum staff. An oversized gold-painted Chanukiah stands at the middle of the display. Gaily-colored dreidel mobiles hang from the ceiling in front of a drawn mosaic depicting Judah and the Maccabees.

For the first time, members of the USY, together with guests from the community, will gather at the musuem for the lighting of the third candle of Chanukah.

Some 2,000 school-age children from the Niagara region are expected to view the festival exhibit which runs through Jan. 5.

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North 'Y' Branch / Leah Posluns Theatre Branch
Koffler Gallery & School of Visual Arts
4588 Bathurst Street, North York, Ontario M2R 1W6
Phone: 636-1880 / Fax: 636-1536
Registration Hotline: 631-5673

North East / Valley Branch
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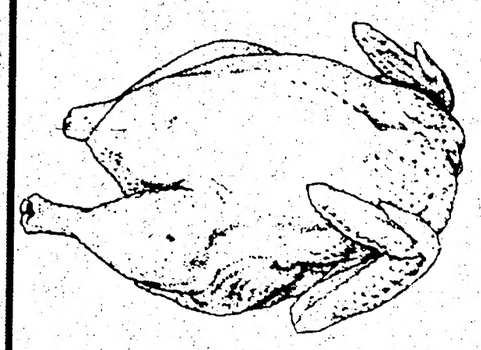

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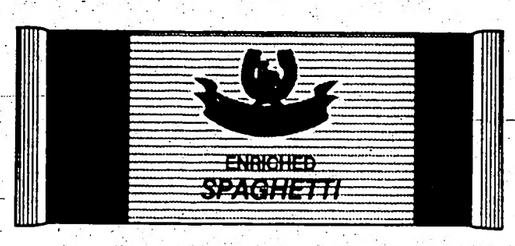

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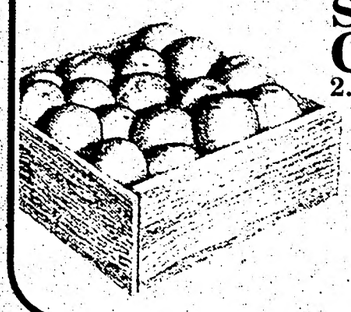

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1.99 Bottle

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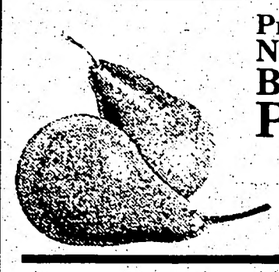

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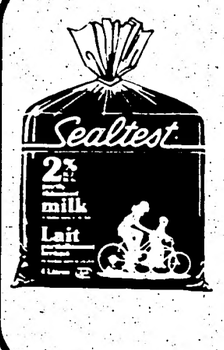

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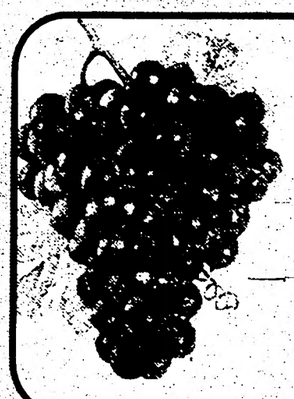

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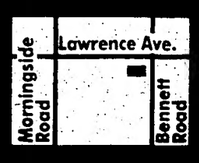

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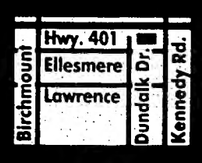

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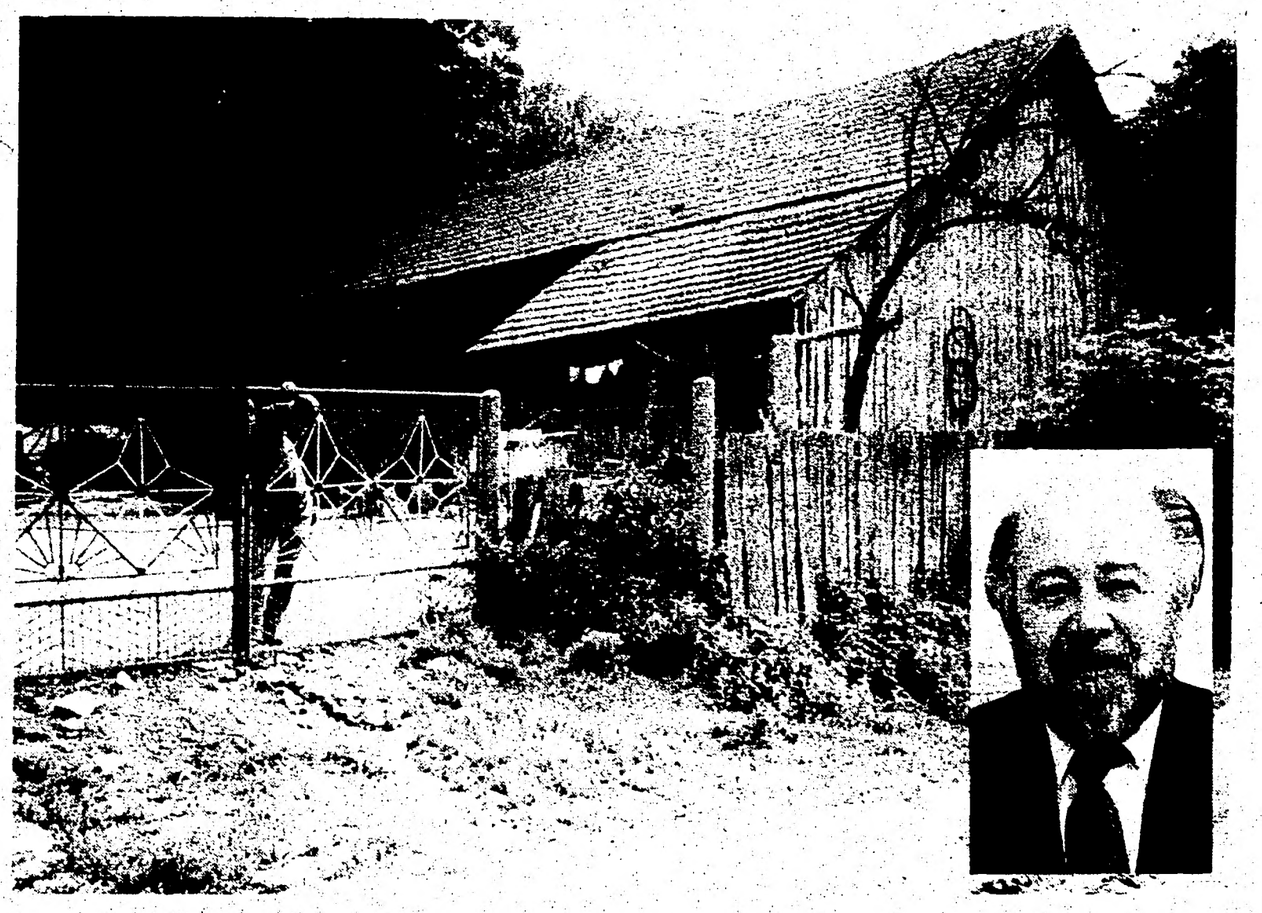
Organizations and People



David Gold (inset), his mother and two sisters hid in this barn for 32 months to avoid capture by the Nazis.

Gold seeks to return favors

By
PAUL LUNGEN

TORONTO —

Like others of his generation who are making the long trip back to their Polish homes, David Gold's recent visit to his hometown of Pinczow sparked both regret at what was lost and tearful gratitude to those who had saved him and his family.

It was a wrenching experience — seeing the home in which he grew up, the barn in which he, his mother and two sisters were hidden for 32 months and sharing tears and embraces with the families of those who hid them.

Gold was one of the lucky ones, whose good fortune included being taken under the care of Polish villagers who on more than one occasion saved his life and those of his sisters and mother.

The 60-year-old Toronto businessman hasn't forgotten those who helped them and on his recent visit, he set in motion the legal procedures he hopes will show his gratitude. Gold has hired a lawyer in nearby Kielce to examine how he can pass title to the family home to the two families who helped them during the war.

Remarkably, the large home still remains in the Golds' name even though a succession of Polish families have resided there since 1945.

Until late 1942, it was home to the Golds, one of the town's wealthier families who owned a prosperous wholesale sugar, tobacco and grocery business. On Oct. 4, 1942, a day corresponding to Shemini Atzeret, German units augmented by East European collaborators surrounded the town, ordered the Jews to the central square and then marched them 30 km to the train depot in Jedrzejow. Gold's father, fearing for his safety, sent him and two sisters to a friend, a bachelor farmer, Marian Wilczinski, in the hope he would hide the children.

"Marian put me in the straw at the top of his barn and he hid my two sisters somewhere else," Gold recalled. "My mother came and she too was hidden."

Unfortunately, Marian couldn't help his father, Yehuda Leib, and he along with Gold's aunt and her seven children were taken to Treblinka where they were gassed. The vast majority of the town's 3,000 Jews met the same fate, Gold said, and today a stark commemorative stone in Treblinka recalls the fate of the Jews of Pinczow.

Situation highly dangerous

After that first roundup, the situation remained highly dangerous, and the Golds found a second farmer to hide them for a short time. Eventually the family made its way to a town they heard was still safe and for six weeks Gold worked breaking stones.

One Sunday sometime at the beginning of November, Gold believes, his mother woke up and described a dream in which she was told "there would be hell today, but to sit tight and someone would rescue us."

Sure enough, Nazi forces began another roundup that day, but the family were saved when a woman, who heard the family was wealthy, smuggled them through a tunnel to a waiting horse and wagon.

They were eventually taken to Wladyslaw Straczek, a Polish farmer in the tiny village of Kolkow, who agreed to hide them. They stayed with him for 32 months, as the Golds and two other Jews lived in an area inside a wall that was designed to store straw.

There they lay in cramped quarters during the day, sometimes crawling out at night, though even the tiniest of noises could betray them.

After they were liberated on Jan. 12, 1945, they returned to Pinczow and lived there for about five months. But that was a time when it was still dangerous to be a Jew and they abandoned the house, eventually heading to Berlin, then to the American zone and in 1948 to Canada.

On his recent return to Pinczow, Gold met with Marian Wilczinski's niece, as well as Wladyslaw Staczek's family. He resolved to give them joint 50-50 title to the house, but Polish legislation may be putting up a roadblock to his goals. Under current law, only Polish citizens who intend to reside in Poland can reclaim property.

Gold said that while he no longer is a citizen and does not intend to live in Pinczow, the ultimate beneficiaries of the property will meet those criteria. His lawyer is now preparing documentation to assure Polish authorities that the house will remain in Polish hands, as a token of gratitude to those who put themselves at risk to save a handful of Jews.

CLARIFICATION

In the article about Rose Lazar in the Chanukah supplement, it was stateds that she is the caterer of the Lodzer Centre.

The correct name is the Lodzer Centre Holocaust Congregation.

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Organizations and People

What's New

By
MIRIAM HERMAN

DEADLINE REMINDER

With the winter break coming up there are some changes in the deadline schedule. The regular deadline for What's New and About People is Thursday, two weeks prior to publication date. That means Thursday, Dec. 5, is deadline for the Dec. 19 issue, and Thursday, Dec. 12, is deadline for the Dec. 26 issue. However, as we will not be publishing an issue on Jan. 2, all items that would ordinarily appear on Jan. 2 must be included in the Dec. 26 column (deadline Dec. 12).

I will be at my desk as usual on these Thursday deadline dates to receive your calls and sort my mail. The number is 422-2331.

Friday, Dec. 6

MOVIE REVIEW

Donway Place Retirement Residence, 8 Donway E. (east of Don Mills Rd.) is presenting a review of the movie *The Company of Strangers* on Friday, Dec. 6, at 2 p.m.

Admission is free but space is limited and early reservations are requested. Call **Marlene White** at 785-1511.

MUSICAL AFTERNOON

Concert pianist **Lola Julitta Burns** will appear in a musical afternoon on Friday, Dec. 6, from 2-3 p.m. at Lincoln Place Nursing Home, 429 Walmer Rd. The program will feature semi-classical, popular, Jewish and dancing music.

Saturday, Dec. 7

ISRAEL CHANUKAH PARTY

The Israel Educational and Cultural Institute (IECI) is hosting a Chanukah party on Saturday, Dec. 7. The program will include Chanukah candlelighting, greetings by the Israeli consul, a performance by Israeli singer **Reuven Erez** and dancing to the music of the Star Band. Latkes and sufganiot (donuts) will be served.

The party is being held at 8:30 p.m. at Beth Avraham Yoseph of Toronto Synagogue, 613 Clark St. W., Thornhill. For tickets and information, call 764-6593 or 225-0755.

THE LATKES ARE COMING

If it's latkes you want, latkes you'll get — all nite latkes and all nite dancing to the music of the king of Jewish reggae, **Ron Wiseman** featuring his new hit record **It's Time to Come Home**.

It all takes place on Saturday, Dec. 7, at 8 p.m. at Anshei-Minsk Synagogue, 10 St. Andrews St., Kensington Market. Suggested admission is $10. Everyone is welcome. For further information, call 969-3249 or 595-5723.

Sunday, Dec. 8

CHANUKAH EXTRAVAGANZA

Don't miss Chabad Lubavitch of Markham's Chanukah Extravaganza beginning at 2:30 p.m. at Thornhill Community Centre, Bayview Avenue and John Street on Sunday, Dec. 8. There will be lots of fun, prizes, music, carnival games and delicious hot latkes. Admission is $1.

This will be followed at 4:30 p.m. with the lighting of a massive 12-foot Chanukah menorah, erected in front of Thornhill Community Centre and the Markham Library. Chabad Lubavitch of Markham, sponsor of the Markham menorah, expects a crowd of about 500 people to participate including government officials, dignitaries and a large representation of Markham Council. Chabad will present a colorful program featuring a cantor and choir, hot latkes and much more.

BROTHERHOOD BREAKFAST

At the Beth David B'nai Israel Beth Am Brotherhood breakfast meeting on Sunday, Dec. 8, guest speaker **Arlene Margolese**, volunteer co-ordinator for the Reena Foundation, will speak on Pal-Unteering: A Jewish Perspective.

The time is 9:15 a.m. at the synagogue, 55 Yeomans Rd. The charge is $3 and everyone is welcome.

CONCERT FOR KIDS

On Sunday, Dec. 8, the Concerts for Kids series at the Jewish Community Centre Bloor Y branch, 750 Spadina Ave. (at Bloor) features Stories of Light, a celebration of Chanukah using shadow puppets and soft sculpture puppets, storytelling and traditional music. This is a Waterwood Theatre Projects Inc. production in co-operation with the Downtown Jewish Community School. It is recommended for ages 3-8 and their families.

Showtimes are 10:30 a.m. (sold out) and 2:30 p.m. Tickets are $6. Call 924-6211.

AN ALTERNATIVE CELEBRATION

The Morris Winchevsky School provides the opportunity for children to learn Jewish history, literature and culture in a secular, humanistic environment.

Come celebrate Chanukah, the holiday of freedom, at a family celebration on Sunday, Dec. 8, at 11 a.m. at the Winchevsky Centre, 585 Cranbrooke Ave. Admission is $3 individual, $6 family.

For reservations and information, phone 789-5502 days or 494-4725 evenings.

GIGANTIC GARAGE SALE

National Council of Jewish Women, Yachad branch, is sponsoring a gigantic garage sale featuring books, furniture, clothing, miscellanous items and more on Sunday, Dec. 8, from 9 a.m. to 1 p.m. at Council House, 4700 Bathurst St.

THE DEAD SEA SCROLLS

Hillel Children's Workshop is presenting **Eileen Schuller**, who will be speaking at the adult session on Sunday, Dec. 8. The topic — The Dead Sea Scrolls and Their Impact on All of Us.

This event is taking place from 10:30 a.m. to 12:30 p.m. at the University of Toronto New College, 40 Willcocks St., Room 523, lower level.

All adults are welcome. Admission is free. For more information on children's programs or this special adult session, call **Dale Schwartz** at 484-0045.

JEWISH HUMOR

At Beth Tzedec Young Married Group's second annual Chanukah party on Sunday, Dec. 8, author and humorist **Allan Gould** will speak on How to Write Jewish Humor Without Hurting Mother (Too Much).

The time is 7:30 p.m. in the mezzanine hall of the synagogue, 1700 Bathurst St. Admission is $5. For information, call **Susan** at 481-9486 or **Allan** at 733-8131.

Monday, Dec. 9

A TALE OF TWO COVENANTS

The 1991 Arthur Siggner Memorial Lecture, entitled A Tale of Two Covenants, will be delivered by **Rabbi Howard Joseph**, of the Spanish and Portuguese Synagogue, Montreal, chairman of the religious and inter-religious affairs committee, Canadian Jewish Congress, and incoming chairman of the Canadian Christian Jewish Consultation.

The date is Monday, Dec. 9, at 8 p.m. at Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd. There is no admissison charge and everyone is welcome. For information, call 941-9356 or 633-5500.

SPANISH JEWISH MANUSCRIPTS

1992 marks the 500th anniversary of the expulsion of Jews from Spain. To mark the occasion, Beth Tikvah Synagogue is presenting Treasures in Medieval Spanish Jewish Illustrated Manuscripts, an illustrated lecture with **Maxine Blendis** on Monday, Dec. 9. The lecture will focus on Spanish manuscript illumination, ketubot, illuminated Bibles and more.

The time is 8 p.m. at the synagogue, 3080 Bayview Ave. Admission is $5 for non-members.

HUMAN RIGHTS DAY

The world Jewry committee of National Council of Jewish Women of Canada, Toronto section, invites you to attend its annual Human Rights Day on Monday, Dec. 9, at 12:30 p.m. at Council House, 4700 Bathurst St. The keynote speaker is **Ann Samson**, whose topic will be Jews of India.

Everyone is welcome. Call Council House at 633-5100.

MONDAY MAGIC

Parenting Twins is the theme of the Monday, Dec. 9, session of Monday MAGIC (Mothers Against Going Incredibly Crazy), with guest speaker **Marg Bell**.

The group meets at Beth Tzedec Synagogue at 9:30 a.m. Babysitting is available. Call **Sharon** at 783-7726 for information.

Tuesday, Dec. 10

MORNING STUDY GROUP

The Tuesday Morning Study Group's session on Dec. 10 will focus on Introduction to Hinduism (with slides) presented by PhD student **Ellen Goldberg**.

The group meets at Holy Blossom Temple, 1950 Bathurst St., from 9:45-11:30 a.m. Babysitting is available. For more information, call **Rhonda** at 663-3812.

LIFE BEGINS AT 65

Forest Hill Place Retirement Residence, 645 Castlefield Ave., is presenting the third lecture in the series on The Trends in Retirement Living — Where Are We Going? on Tuesday, Dec. 10, when **Mel Shipman**, director of intergenerational programming at Ryerson Polytechnical College, will discuss Life Begins at 65.

The time is 2 p.m. Admission is free but space is limited and reservations are requested. Contact **Marlene White** at 785-1511.

Wednesday, Dec. 11

ALCOHOLICS ANONYMOUS

The To Life Group of Alcoholics Anonymous meets each Wednesday at 8 p.m. at Kehillat Shaarei Torah, 2640 Bayview Ave. This is the only chapter of AA in Toronto that meets in a synagogue or Jewish organization.

For more information, contact **Rabbi Steven Cohen** at 229-2600.

BEREAVED JEWISH FAMILIES

A family night dealing with the topic Siblings Speak Out: Their Perspectives on Loss is set for Wednesday, Dec. 11, at 7:30 p.m. at the Lipa Green Building, 4600 Bathurst St., Room 313, 3rd floor.

This meeting is open to the community. There is no entrance fee. For information, call **Estelle Grader**, 487-7460 or **Pat Lieberman** at Jewish Family & Child Service at 638-7800.

NISHMA LECTURE SERIES

NISHMA, an international organization aimed at creating a network of open motivated Torah study, continues its 1991-92 lecture series on Torah and Human Wisdom on Wednesday, Dec. 11, at 8 p.m. at the Albert J. Latner Jewish Public Library, 4600 Bathurst St.

Guest lecturer **Rabbi Zigmund Wolkenstein**, director of the library, will discuss Judaism and the Arts.

For information, call 490-9669.

POMEGRANATE GUILD MEETING

On Wednesday, Dec. 11, the Pomegranate Guild of Judaic Needlework will meet at Beth Tzedec Museum to view the Fabric of Life exhibit with museum curator **Judith Cardosa**.

The time is 8 p.m. at Beth Tzedec Synagogue, 1700 Bathurst St.

Thursday, Dec. 12

JEWISH ACTORS IN ROMANIA

Continuing its cycle of The Contribution of the Jews to the Development of Romanian Society, the B'nai Brith Dr. Filderman Lodge is presenting **Alexe Marcovici**, producer/director, and former professor of universal history of the theatre, who will talk about The Jewish Actors on the Romanian Stage.

The date is Thursday, Dec. 12, at 7 p.m. at the B'nai Brith Building, 15 Hove St. All friends of the lodge are cordially invited.

LIBRARY FILMS

On Thursday, Dec. 12, at 1:30 p.m., Forest Hill Library, 700 Eglinton Ave. W., is featuring the films *The Good and the Quick*, and *French Connections*. Admission is free.

And What Else Is New...

GREAT GIFT-GIVING

The Body Book is available for Chanukah gift-giving for only $5 GST included. It is a delightful book about different parts of the body and is geared to 3 to 8-year-olds. Written in humorous poetry with colorful and inoffensive illustrations, it provides a simplistic but basic understanding of the body parts.

Proceeds from its sale benefit the Pediatric Department at Shaare Zedek Medical Centre, Jerusalem. Order today from the Canadian Shaare Zedek Hospital Foundation, 3089 Bathurst St., Suite 205, Toronto, M6A 2A4. The phone number is 781-3584.

WINTER WONDERLAND

A cross-country ski camp for boys and girls, ages 8-16, is again being offered by the Jewish Camp Council during school break, Dec. 22-Dec. 27, at Maple Lake Resort and Conference Centre near Parry Sound, Ont.

[Cont'd. on page 25]

CHANUKAH LIGHTS

These Grade 1 children at Netivot Hatorah Day School are practising the lighting of the Chanukiah. [Resa Glustein photo]

ORIENTATION

Toronto area resident Ari Zaionz (left) is welcomed on campus during Yeshiva University's new student orientation week by other Toronto area residents Dan Diamond (centre) and Daniel Shields, the president and vice-president of Club Canada. Ari, 18, a CHAT graduate, is the son of Bernard and Hedda Zaionz. Dan Diamond, 19, also a CHAT graduate, is the son of Gary and Ella Diamond. Daniel Shields, 20, a graduate of Yeshivat Or Chaim, is the son of Yehudi and Ruth Shields.

Organizations and People

What's New

[Cont'd. from page 24]

Register now for this exciting package which includes cross-country ski equipment, classes, winter sports, orienteering, crafts and much more. Excellent supervision is provided. Food services are under the supervision of the Kashruth Council of Toronto.

The cost of $250 plus GST also includes transportation. For more information and to register your child, call 630-1180.

VOLUNTEER RECRUITMENT

If you are looking for a rewarding opportunity to enhance someone's life, then you may be interested in becoming a direct service volunteer with the Reena Foundation.

The Reena Foundation provides services to adults with developmental disabilities. The goal is to integrate developmentally handicapped individuals into the mainstream of society. Direct service volunteers help Reena achieve this goal.

If you are interested and/or would like more information, call **Arlene Margolese**, volunteer co-ordinator, at 787-0131.

WINTER GETAWAY WEEKEND

Looking for that special winter getaway weekend? Join the Israel Cancer Research Fund Young Associates Feb. 6-9 to Mont Tremblant.

The package, from $369, includes accommodation (slopeside), lift tickets, round trip airfare with Canadian Airlines, all transfers, departure tax, air tax and service charge, special activities, tax receipt for the allowable portion.

For further information, contact the ICRF office at 787-0139.

TEL-AIDE JEWISH DISTRESS LINE

Sensitive listeners are available to listen at Tel-Aide: the Jewish Distress Line at 636-9610.

Lonely? Trouble at work? Feel like blowing off steam? "We would be happy to spend time with you on the phone" says **Paul**, a Tel-Aide volunteer listener.

All Tel-Aide volunteer listeners have taken an extensive training course and are well qualified to listen. Tel-Aide is sponsored by the Jewish Federation of Greater Toronto.

FAMILY FUN

Register now! Bring the family and join in the fun at Maple Lake Resort and Conference Centre near Parry Sound from Dec. 22-Dec. 28, for a cross-country ski holiday.

A variety of packages is available and all include accommodation, three meals daily (prepared under supervision of Kashruth Council of Toronto), cross-country skiing and a variety of outdoor and indoor activities. Based on last year's response, don't delay! Reserve now!

For more information about packages and rates, call 630-1180.

THE JEWISH LEARNING CENTRE

The Jewish Learning Centre, located in the Bathurst Glen Plaza (corner Bathurst and Carville), offers a new opportunity for the Jewish community of Richmond Hill. Created by Jewish families in partnership with Aish HaTorah, the JLC Shul provides adult educational programming and special instructional traditional synagogue services. Here's a schedule of upcoming events—

The Jewish Pleasure Principle on Tuesday, Dec. 10, and Why Do Bad Things Happen to Good People? on Tuesday, Dec. 17. Each session begins at 8 p.m. and costs $5.

The alternative service is designed to make the prayer service 'user friendly.' The hour-long sessions will run on Saturday mornings Dec. 7, 14 and 21, beginning at 10, followed by a family Kiddush. This is in addition to regular Shabbat services which begin at 8:45 a.m.

You are invited to join in Sunday prayer services at the JLC Shul on Dec. 8 and 15 from 8:30-10 a.m., followed by breakfast and a look at the classic text Ethics of the Fathers, on Living an Ethical Life.

To register and for more information, call 770-4334 or 737-7216.

CONSIDERING DANCE?

Stop putting it off! Begin to enjoy feeling more fit while developing a new skill. Choose from folkdance, ballroom, ballet, jazz and tap. The expert staff at the Koffler Centre School of Dance can offer direction and guidance. It does't cost anything to ask.

For advice, availability in existing programs, and information about the next semester, call 631-5659.

JEWISH FAMILY LIFE WORKSHOPS

Jewish Family & Child Service is offering the following Jewish Family Life workshops, beginning in January:

Parenting the Young Child (5-11 years): To help parents understand children's behavior and to help with limit setting, expectations and discipline.

Jews By Choice — Women will discuss the implications and the challenges to family life that this unique choice requires.

The Sandwich Generation: You and Your Aging Parents — To discuss your parents' aging and changing, your place as the filling between your parents and your children, and other available community resources.

Social Skills — To help young adults be more comfortable with others, to develop effective communication skills and to feel better about themselves as individuals.

For further information concerning fees and registration, call **Pat Lieberman** at 638-7800, ext. 215.

SENIOR CARE VOLUNTEER VISITOR

Winter is a difficult time for older people. As temperatures drop and sidewalks turn icy, elderly people spend more time indoors alone. This winter you can brighten the life of an older person through Senior Care's (Community Services to Jewish Elderly) Volunteer Visiting Program. Bring warmth and companionship to a lonely home-bound senior by becoming a volunteer visitor.

For more information, call **Arnold Foss** at 635-2860.

SUPPORT GROUP FOR UNEMPLOYED

Jewish Vocational Service is offering a support group for people who are unemployed. The group assists people in dealing with the stress, depression and emotional roller coaster associated with job search. In addition to emotional support, some job search strategies are also presented.

To register, call **Ellen Feinman** or **Rochelle Monas** at 787-1151.

NEW YEARS WEEKEND FOR SINGLES

A New Year's weekend for singles is arranged Dec. 29-Jan. 1, at Maple Lake Resort and Conference Centre near Parry Sound. This holiday package includes accommodation (double occupancy), three meals daily (under supervision of Kashruth Council of Toronto), evening refreshments, cross-country ski classes, snowshoeing, tobogganing, music, fitness classes, sauna and movies.

The cost of $215 plus GST includes a champagne party to ring in the New Year. Call 630-1180 for information and reservations.

ICRF

Pictured at a board meeting of Israel Cancer Research Fund are newly elected co-chairmen Richard and Sydney Krelstein holding bears that state "Thank you for not smoking".

for seniors

The Wagman Centre Self-Help Widows Group, 55 years of age and over, meets every other Sunday to help each other deal with mourning and adjust to loss. The meetings provide a supportive environment where group members can share experiences and make new friends. The next meeting takes place Sunday, Dec. 8, from 1-2:30 p.m. in the library of the Wagman Centre, 55 Ameer Ave. Group co-ordinator is **Toby Warsh**. For more information, call **Paula David** at 789-5131, ext. 2271.

LZA Seniors Club will be distributing tickets, health insurance and complete travel information on Wednesday, Dec. 18, at 10 a.m. at the Borochov Centre, 272 Codsell Ave., for those going on the five, seven and nine-week and three-month trips to Miami...The season closes with a Chanukah dance on Saturday, Dec. 7, with **Phil Gold** and his orchestra and singer, latkes and Chanukah refreshments. Tickets are just $6 and are available from **Joe Isenman**...Meanwhile daily activities of cards and games continue through the winter, as does the Cultural Club, at the Borochov Centre. The dance group and shuffleboard will take a holiday until the spring.

The Wagman Centre's Social Group for Widows and Widowers is hosting a Chanukah party on Sunday, Dec. 8, from 2:30-4:30 p.m. in the Fireside Lounge with musical entertainment by **Irv Mudrick** and refreshments. Widows and widowers from the community are welcome. The charge is $5 members, $7 guests. Call **Paula David** at 789-5131, ext. 2271 for further information.

Lunch and Learn in Retirement Group, which meets on alternate Wednesdays at Holy Blossom Temple, is taking a short break. Meetings will resume in January.

Earl Bales Seniors Club: upcoming events include a dance on Saturday, Dec. 7, from 7-10 p.m. in the clubhouse; a Chanukah party and dance with a live band, latkes, cake and coffee, door prizes on Sunday, Dec. 8, from 7-11 p.m. ($8 members, $10 non-members); a proposed trip to Niagara Falls Tuesday, Dec. 17, departing at 2 p.m. ($15, members only); a New Year's Eve dinner (kosher) and dance plus entertainment and door prizes, Tuesday, Dec. 31, from 7 p.m. to midnight ($28 members, $30 non-members)...Courses offered in conjunction with North York Board of Education are bridge, fitness and wellness, ballroom and line dancing. Also, those interested in mah jong are asked to call the club office at 636-7856.

What's happening at **North York Community House**, 3101 Bathurst St. — Current events discussions every Thursday morning from 10 to noon. And in addition, on Thursday afternoons, Dec. 5 and 12, there will be a discussion on Tips to Improve Safety in the Community. This is offered in conjunction with **Senior Care**. The time is 1 p.m. For information, call 784-0920.

Shaarei Shomayim Friendship Club, 470 Glencairn Ave., is holding a Chanukah luncheon on Monday, Dec. 9, at 12:30 p.m. with entertainment by singer **Lenka Lichtenberg**. And

[Cont'd. on page 26]

GENEALOGICAL SOCIETY

Pictured at a meeting of the Jewish Genealogical Society of Canada, held at Shaarei Shomayim Synagogue recently, are (from left) Marty Krossel, chairman, adult education committee of Shaarei Shomayim Synagogue; Rabbi Howard Sacknovitz; guest speaker Miriam Weiner, renowned Jewish genealogist; and Bill Gladstone, president of the Toronto division of the society. [Rolf Lederer photo]

STEELES-COLLEGE DONATION

Steeles College Memorial Chapel recently presented a cheque for United Jewish Appeal/Operation Exodus to Michael Rosenberg, chairman of Treasury Gifts for the UJA Societies division. From left are Mike Rogow, vice-president of SCM; Henry Lederman, treasurer; Gordon Donsky, president, and Rosenberg. [Graphic Artists photo]

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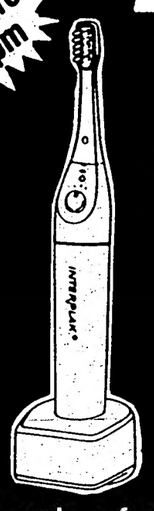

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Organizations and People

What's New

[Cont'd. from page 25]

YOUNG ASSOCIATES

Vancouver lawyers Melanie Samuels and Gary Lenett are the new co-chairmen of the Young Associates group of the Vancouver Friends of the Hebrew University. The Young Associates recently hosted an evening of culture and entertainment and is sponsoring a lecture Dec. 7 by Dr. Ruth Westheimer. Other executive members are Devra Epstein, secretary; Dr. Jeffrey Blicker, treasurer; and Robyn Singer, public relations.

on Monday, Dec. 16, at 1 p.m., a medical program will feature **Bob Pritchard** of Shoppers Drug Mart, who will discuss the use and abuse of drugs, co-ordination with foods, and vitamins...Ongoing activities offered in conjunction with North York Board of Education include dancersize, tai chi, line dancing and Coping with Life with **Harriet Sharkey**. For information on all programs, call **Lena** at 785-5773 or **Ruth** at 224-5923...Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield** at 787-1526.

Canadian Israeli Club Aluma, for Israelis and Hebrew-speaking persons 55 and over, which meets on Wednesdays from 7:30-9:30 p.m. at the Wagman Centre, 55 Ameer Ave., is also holding a Chanukah party on Sunday, Dec. 8, at 7:30 p.m. with entertainment by **Boris Neiman**, dance, music, songs and refreshments. Tickets at $5 members, $7 non-members, are available at the Wagman Centre. For information, call **Avner Meiri** at 663-1443 or **Oved Azuri** at 631-9794 or **Shelley Dunkelman** at the Wagman Centre at 789-5131, ext. 2273.

Come with **Young at Heart Seniors** for a Florida vacation at the Lombardy Hotel for only $1,755 (Jan. 30-March 3), deluxe medical insurance and cancellation included along with lots of goodies. A meeting is scheduled for Monday, Dec. 16, from 1-3:30 p.m. at Beth Emeth Bais Yehuda Synagogue, Tessler Hall, 100 Elder St. For information, call **Helen** at 462-0258 or 635-6343 after 7 p.m. or **Manny** at 633-7463.

The Friendship Club will be meeting for seniors' activities, bridge and such, at Forest Hill Library, 700 Eglinton Ave. W. on Monday and Tuesday, Dec. 9, 10, 16, 17, 23 and 30, from noon to 5 p.m.

The Life Institute, where "Learning is Forever," is an educational forum in which seniors meet and participate in a self-directed learning experience. The curriculum is designed by the group, the subjects to be explored are selected by the participants. Study groups are held at the Ryerson campus (downtown), and in private homes or other designated locations. New members are now being enrolled for the winter semester and a new curriculum is being organized. Membership dues are $45 and the cost per course is $15. So, if you are 50 years of age or more and have an inquiring mind, call **Harvey Lewis** at 972-1348 for complete details.

At the **Wagman Centre**, 55 Ameer Ave. — The Wellness Education Group is presenting Memory and Aging: Coping with the Changes with **Guy Proulx**, director of psychology, Baycrest Hospital, on Wednesday, Dec. 11, from 1:30-2:30 p.m. in the assembly room. There is no charge for Wagman Centre members and Baycrest Terrace residents. Charge of guests is $2 (to be paid at the door). For seating purposes, register by Dec. 10. Call 789-5131, ext. 2267...Learn the paper quilling technique to make beautiful quilling designs at the Monday, Dec. 9, session of Multi-Media Crafts with **Sally Blackman**. The time is 1-2:30 p.m...Every Wednesday morning, current events discussions are led by **Doug Haddow** from 10-11:30. Come and give your views on worldly issues...Bingo is planned for Sunday, Dec. 8, from 1:30-3 p.m. in the common room...Pianist and singer **Piotr and Lilianna Piotrowski** will present a program of classical music on Tuesday, Dec. 10, from 7:30-8:30 p.m. in the assembly room.

The Good Age Club of the JCC Bloor Y branch, 750 Spadina Ave., offers the following programs in conjunction with the Toronto Board of Education, Continuing Education: knitting, bridge, fitness, current events, folk dancing and ceramics. Programs run Monday to Thursday. Call **Luni** at 924-6211 for a schedule.

CENTRE FOR CREATIVE LIVING

La'Briyut Wellness Centre health lecture on Thursday, Dec. 12, will deal with Keeping Fit and Active. A representative from the Arthritis Society will discuss how many seniors live active, productive and stimulating lives by exercising. The time is 1:30-2:30 p.m.

A Chanukah lunch and concert featuring **Marshall Reiss** accompanied by **Michael Khinkis** singing Chanukah and Yiddish songs, is set for Sunday, Dec. 8, at 2:30 p.m. The charge is $5 members, $6 non-members.

The Wednesday afternoon social on Dec. 11 presents **Lize Shein** in songs in many languages. The time is 1:30 p.m. Refreshments are served after the entertainment. The charge is $2.50 members, $3.50 non-members.

A reminder that the Miami trips offer three hotels to choose from: Sasson Hotel (starting at $1,855); Shore Club Hotel ($2,900); and Tarleton Hotel ($2,900). Call **Barbara Zigler** at 225-2112 for details.

Etrog, an Israeli cultural club for Hebrew-speaking older adults, meets on Tuesdays at 7 p.m. For information, call **Helen Issenberg** at 225-2112.

LATNER INSTITUTE STUDY DAY

Among the participants in the first International Study Day of the Latner Institute in Jerusalem were (from left) Dr. Stanley Greben, Albert and Temmy Latner professor of psychotherapy, University of Toronto; Prof. Haim Dasberg, director of the Latner Institute; Dr. Johan Lansen, director of the Jewish Outpatient Mental Health Care Service in the Netherlands. The evening before the study day, a reception was held at Ezrath Nashim-Herzog Hospital in honor of all the participants. The Latner Institute is funded by an endowment set up by Albert and Temmy Latner of Toronto, who also created an endowed Chair of Psychotherapy at the U of T.

at the JCC

The Jewish Community Centre Family-to-Family program offers you the opportunity to be an important link for a Russian family and to introduce a Russian family to the Jewish community and the Canadian Jewish way of life. Find out more about the program at the orientation on Wednesday, Dec. 11, at 7:30 p.m. in Room 206 of the JCC North Y branch, 4588 Bathurst St. To RSVP and for more information, call **Elaine Botnick** at the Community Integration Program office at 631-5680. Also, hosts for Passover 1992 are now being accepted.

Volunteers are needed immediately to assist developmentally disabled teens and adults in a variety of programs at the JCC North Y branch. For more information, call **Mimi Bibla** at 631-5652.

A Chanukah luncheon with entertainment by **Marvin Rosenshein** is set for Tuesday, Dec. 10, at 12:30 p.m. in Room 221 at the JCC North Y. Tickets are $4 members, $5 non-members. For information, call **Teme Kernerman** at 636-1880, ext. 364.

The North Y branch offers birthday parties for 3 to 12-year-olds. Party package includes invitations and mailing, loot bags, kosher meal and birthday cake and supervised activities. For more information, call **Bibi Golberg** at 636-1880, ext. 250.

There is limited space in the current Tuesday/Thursday Tic Tac Twos program for 2-year-olds at the North Y branch. Program consists of arts and crafts, music, gym, storytime, playtime and Shabbat celebration. Call **Bibi Golberg** at 636-1880, ext. 250 for more information.

The JCC Bloor Y branch, 750 Spadina Ave. (at Bloor) offers a wide range of quality adult/child (6 months to 3 years of age), preschool (3-5 years) and children's (5-14 years) programs. Come in and pick up a winter course guide or winter camp flyer.

Registration for winter programs at the Bloor Y begins Sunday, Dec. 8. Classes start the week of Jan. 12. Phone registration will not be accepted until Jan. 2. The number is 924-6211.

Winter Fun Days for ages 5-10 at the Bloor Y run 9 a.m. to 3 p.m. Monday, Dec. 23 (Dangerous Dragons and Other Flying Things); Tuesday, Dec. 24 (Make an Instrument and Write a Song); Monday, Dec. 30 (Just for the Art of It I); Tuesday, Dec. 31 (Real Pizza Pizzazz); Thursday, Jan. 2 (Winter Legends); Friday, Jan. 3 (Just for the Art of It II). The charge is $25 per day. Call **Florence Marantz** at 924-6211.

Gymnastics Winter Camp at the Bloor Y for 8-14 year olds features instruction on floor routines, bars, trampoline and vault. Included are swimming and gymnastic videos. The camp runs 9 a.m. to 3 p.m. Monday and Tuesday, Dec. 23 and 24; Monday and Tuesday, Dec. 30 and 31; Thursday and Friday, Jan. 2 and 3. The fee is $55 for two days, $110 for four days, and $160 for six days. Call **Florence Marantz** at 924-6211.

The Bloor Y Twentysomething Downtowners Club (24-35 years) programs are held monthly. The next program is dessert and show at Cinesphere (The Rolling Stones) on Sunday, Dec. 22. Meet at 2 p.m. at the Bloor Y. The cost is $21. Reservations and payment must be made by Dec. 12. Call **Luni** at 924-6211.

The North/East Valley branch, 7015 Leslie St., offers adult duplicate bridge for members on Monday evenings from 7:30-11. The cost is $3 per session. For more information, call **Nurit** at 889-0813.

The JCC Valley Singles Connection is presenting a music appreciation lecture on Thursday, Dec. 5, at 8 p.m. at the Valley, 7015 Leslie St. Admission is $2.

Singles Connection is holding a dance at the Valley on Sunday, Dec. 15, at 8 p.m. with deejay, light refreshments, dancing and cash bar. The charge is $8.

An art auction featuring famous name artists, sponsored by NISHMA, is arranged for Saturday, Dec. 14, at the Valley. Preview is at 7:30 p.m., the auction at 8:30. Admission is $5.

Call the JCC Singles Hotline at 889-5101 for 24-hour taped information of events at the JCC and around the city.

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Saturday, December 7th-A Chanukah Party and Dance. Refreshments and prizes. **Deejay Phil Allenbick**. 8:00pm. Paid-up members $5.00, guests $6.00.
Sunday, December 15th-General Meeting and Dance. Tapes by Murray Jacobs. Refreshments. 8:00pm. Paid-up members $2.00, guests $3.00. **New membership draw.**
Saturday, December 28th-Pre New Year's Eve Dance. A memorable evening for all. Hors d'oeuvres, refreshments, prizes and much more. **Deejay Phil Allenbick**. 8:00pm. Paid-up members $6.00, guests $8.00.
Come and join us for fun and frolic, everyone is welcome! 7751

Metro Toronto Singles presents Singles Night at **The Spruce Goose**, 130 Eglinton Avenue East (East of Yonge Street). **Sunday, December 15th**. 8:00pm. A complimentary Spruce Goose Beer for the first fifty people. Cover $10.00. **222-7111** for information. 7900

Adath Israel Singles (Ages 30-50) is having an **Oneg Shabbat** on Friday, December 13, 1991 at 8:00pm at the Synagogue, 37 Southbourne Avenue. Shabbat service followed by Paul Watson, Toronto Star Reporter speaking on **"Male/Male Order Spouses- Exploitation or G-dsend"**, followed by refreshments and social hour. 7906

Our first party at Zack's was a smashing success. Wiseblatt, Goldstein, Cohen and Rubenstein would like to thank everybody for coming out to their first event and would like to invite all singles, ex-Montrealers to our Chanukah Latkah Party at North York's most luxurious night club Salute!, formerly Park Avenue. 4950 Yonge Street, North York, just 2 blocks north of Sheppard. Sunday, December 8th. 8:00pm. Cover $10.00. Dress code in effect. Delicious hot latkahs served at 10:30pm with sour cream and applesauce! Featuring Toronto's hottest D.J. A night no singles should miss!!!! 7927

Mayfair West Racquet Club (Chesswood/Sheppard) is having its next singles party Saturday, December 7th. The action begins at 7:00pm with a tennis round robin, and a dance following at 10:00pm. The cost for the tennis and dance is $20.00 for non-members, and $15.00 for Mayfair members. The cost is $9.00 after 10:00pm for the dance. Reservations are a must for tennis. Call Marcia at 638-1010. 7679

The Jewish Connection Toronto invites you to their **Open House**Sunday, December 8th. 10am-5pm. 5505 Yonge Street, 2 blocks south of Finch. 512-8124. Come see what we're all about. 7883

Metro Toronto Singles presents our largest party of the year and possibly our largest party ever at **Berlin**. Tuesday, December 24th. More details next week. 7901

Atideynu Lodge presents a **Chanukah Party**. Wednesday, December 11. 7:30pm. 15 Hove Street. $4.00 members, $6.00 non-members. Join us for latkahs and games! Contact Shari, 222-0272.
Sunday, December 22nd, let's go **Skating!**. Forest Hill Memorial Arena (340 Chaplin Crescent). 2:15pm. (Skate rentals available). Contact Shari, 222-0272. 7960

The Jewish Community Centre of Toronto, Bloor 'Y' Branch Twentysomething (24-35 years) Downtowners Club presents **"Dessert and the Cinesphere"**. Come watch The Rolling Stones on Imax, Sunday, December 22nd. Meet 2:00pm, 750 Spadina Avenue. Cost $21.00. Registration and payment must be made by December 12th. For more information call Luni at 924-6211. 7928

Dynamite Party!!!!
End of the year bash!!!! Wiseblatt, Goldstein, Cohen and Rubenstein presents a phenomenal event at The Club Bluenote (your Rhythm and Blues connection in downtown Toronto) 128 Pears Avenue. Performing live, the one, the only Liberty Silver. She will be performing 3 sets, D.J. during intermission. Please call Club Bluenote for early dinner reservations, 921-6034. Door cover $12.00, doors open at 7:00pm. Saturday, December 28th. Dress code in effect. Grand door prize, $100 gift certificate to HMV, the music experts. The singles event of the year. Don't miss it!!!! 7936

Rabbi Westreich to run program in the Ukraine

TORONTO —

While many Canadians are migrating to the sun-drenched south for portions of the winter, Toronto Rabbi Nosson Westreich will be travelling to a more inhospitable climate.

The regional director of NCSY (National Conference of Synagogue Youth) is flying to Kharkov, in the Ukraine, on Dec. 29.

During his two-week stay, he'll be running a religious orientation program for Soviet high school and university students.

"We're going to help them see there's something called the Torah, and a thing called mitzvot," he explained.

The Ukrainian venture is a project of the Orthodox Union, to which NCSY belongs.

There's already a boy's yeshiva in Kharkov and a girl's school — each teaching about 10 students. Now, there's talk of establishing a Jewish day school as well.

This is Rabbi Westreich's second trip to the Soviet Union this year. During the summer, he led a delegation of eager teenage volunteers who operated a summer camp for Soviet kids.

NCSY serves several thousand Jewish youth in Canada with programs such as Yachad for developmentally disabled children, and Free Torah High, for "after school" religious learning. One hundred students are enrolled at four Toronto locations.

Like all non-profit agencies, NCSY requires financial support. With that in mind, the organization will be holding a fine auction on Dec. 10 at the Park Plaza Hotel. Previews are at 6:30 p.m., with the auction itself at 7:30. Because all the art has been donated, there are no reserve bids.

For further information, please contact Rabbi Westreich at 782-4426 or 886-2385.

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Organizations and People

Syria receives stern warning

By
RON CSILLAG

TORONTO —
Syria would be making "a very big mistake" if it puts the return of the Golan Heights ahead of making peace with Israel, says a top adviser to Prime Minister Yitzhak Shamir.

Harry Hurwitz, Shamir's advisor on world Jewry, told a synagogue audience here last week that returning "a springboard for aggression would reward the aggressor."

While there are a wide range of opinions in Israel on the peace process, Hurwitz said there is "a broad consensus" on two issues: Israel's retention of the Golan Heights and the "eternal" indivisibility of Jerusalem.

Addressing Adath Israel Congregation at the annual Philip Goldman memorial lecture, named for a late past president of the shul, Hurwitz touched on a wide range of issues, including Shamir's recent trip to the United States.

Hurwitz played down differences between Shamir and President George Bush.

"We have differences of opinion. We have disagreements. Our basic differences are on questions of borders and Jerusalem."

These recent talks between Shamir and Bush dealt "almost completely with technicalities," mainly about where the next round of peace talks will take place.

Compromise venue

Israel and the Arab parties have been invited to Washington for Dec. 4 to begin direct, bilateral talks. The U.S. capital was a compromise venue for both sides.

"We have nothing against Washington but we proposed a more practical and intelligent location," Hurwitz said. The next round of talks should be in the Middle East for "psychological and political reasons.

"But obviously the Arabs don't want to talk to us yet. First, they want to dominate CNN. We want serious business and it's very difficult to hold serious talks outside the region."

Holding talks in Washington means having Israel's top negotiators and advisors out of the country for months, he remarked.

Nevertheless, last month's Madrid peace talks marked "the first tender, gentle step toward peace. Without taking that first step, there is no prospect for peace at all."

Hurwitz said "self-appointed" Jewish leaders in North America who are publicly critical of Shamir are "out of step" with their constituents.

Israel must prepare for as many as one million Soviet immigrants in 1992. Immigrant absorption has supplanted defence as the top item in Israel's budget, he said.

The total cost of absorbing immigrants could hit $60 billion (U.S.) over the next five years, Hurwitz said.

"How are we going to cope? We need another miracle."

Hurwitz was introduced by Philip Goldman's son, Dr. Bernie Goldman, and was thanked by his daughter, Ellie Tesher, editor of The *Toronto Star*'s Sunday edition.

Rogers to celebrate 100 years

By
CYNTHIA GASNER

TORONTO —
On Dec. 8, friends, family and fellow residents of Terrace Gardens on Bathurst Street will raise their glasses at their Chanukah party to wish Max Rogers a happy 100th birthday.

The centenarian, who was born in Boston on Dec. 23, 1891, still takes a healthy interest in the stock market quotations on the radio and has a newspaper read to him daily. His hearing and sight are impaired and he walks with supervision but he listens to "talking books," has a hearty appetite and never misses the afternoon ice cream served in the lobby.

In a telephone interview with his niece who lives in Albany, New York, Mimi Singer told *The CJN* that the Rogers family moved to Albany where the elder Rogers was a vest manufacturer and Max and his two older sisters completed their schooling.

Singer says, "My uncle Max joined the local Stahler's band as a clarinetist and at the outbreak of World War I he enlisted in the United States army and was sent to Germany with the Herman Silverstein U.S. Band. Silverstein died in battle and Max was at his side."

Following the war, wanderlust led Rogers to Toronto where he had relatives, the Morris Epstein family, owners of Ontario Silk Knit Ltd. He joined the business, learning it from the bottom up. He travelled to Silk Knit locations including Australia and England as an expert in the knitting business.

In Toronto, he met and married Sara Cass in 1930 and they moved to Spadina Road and later Boulton Drive. Singer recalls that "Max was an amateur magician and eloquent raconteur, regaling friends and guests at parties with brilliant satire."

When he retired from Silk Knit, he officiated with Mutual of Omaha and later successfully operated a franchise for the Baby Tenda Corporation in St. Louis, Mo.

Max Rogers

When he again retired, he and his wife moved to Miami Beach. Following the death of his wife, he moved back to Toronto. When he no longer was able to drive a car because of his impairments, he took up residence at Pine Villa and two years ago, he moved to Terrace Gardens, a retirement home for elderly who require special care.

"His full head of hair and a wrinkle-free face belie his 100 years," says Singer. She adds that the members of the family — her sister Frances Schenck, also of Albany, his seven grandnieces and nephews and cousins — are attentive with cards, calls and visits.

The party at Terrace Gardens is being organized by Ella Litvak, the activity director. Fred Lafontaine, who owns and operates Pine Villa and Terrace Gardens, will host the Chanukah and birthday party and he will make a presentation to Rogers, who is the first resident to reach 100.

Leonard Glazer, the administrator, says that recognition plaques will be presented to Rogers from the Queen, governor general and the premier. As well, several politicians are expected to attend the party.

"I hope that when we reach the ripe young age of 100," says Glazer, "that we are as fortunate as Max to have our mental capacities still intact. He is very co-operative and he even volunteers to shovel the snow."

Chanukah rally planned

TORONTO —
Jewish youth groups in Metro are sponsoring a Chanukah rally for Syrian Jewry on Sunday, Dec. 8 at 3 p.m. in Mel Lastman Square (5100 Yonge St., North York).

Eight candles will be lit on a menorah to symbolize the plight of Syria's remaining 4,300 Jews, who suffer state-sponsored harassment and oppression. Emigration for Syrian Jews is strictly prohibited.

There will be music, dancing and a guest speaker.

Co-sponsoring groups are the National Conference of Synagogue Youth (NCSY), Jewish Students' Network, Bnei Akiva of Toronto, the Jewish-Russian Centre's youth arm and the Institute for International Affairs of B'nai Brith Canada.

For information, call (416) 665-9600.

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a warm, compassionate human being, who received the University's highest award, Doctor of Science Honoris Causa in recognition of her achievements in the field of cancer therapy and research and her dedication to Bar-Ilan University.
With expressions of deepest sympathy to her beloved husband David, her loving parents Naomi and Israel, and Max and Sally Walerstein and families.

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Orthodox Jew follows Reform

By
RON CSILLAG

TORONTO —

One of the Reform Party of Canada's point men in Ontario happens to be an Orthodox Jew and a follower of the Lubavitcher rebbe.

Michael (Moshe) Lublin, a 30-year-old Waterloo jeweller, sees no contradiction between his religious beliefs and his support for party leader Preston Manning.

In fact, Lublin views his Orthodoxy and his work for the party as complementary, and he expounds effortlessly on why Jews should vote Reform in the next federal election.

As far as he's concerned, the party has received a bum rap, which has unfairly tagged it extreme right-wing, racist, anti-immigration and a front for western red-necks fed up with Ottawa's pandering to ethnic groups.

In that wake, Canada's Jewish community may have come to regard Manning — if it regards him at all — as either a little anti-Semitic or as someone who doesn't think about Jews and Israel at all, while his populist, grassroots party is cause for nervousness.

Nothing could be further from the truth, says Lublin, chairman of the party's Ontario communities relations committee.

"Preston Manning has addressed charges of racism and anti-Semitism and Israel. He's very sensitive about that. But the facts speak for themselves: We believe Israel's right to survive should be determined by the Jewish people. He believes in the perpetual, eternal existence of the Jews in Israel and that Jews should determine Israel's policy, within secure borders."

Moshe Lublin (right) with Reform Party of Canada leader Preston Manning.

Lublin concedes the party has yet to fully formulate a foreign policy and has nothing firm in writing on the Middle East, Canada's position on the peace process, the PLO, the territories or the Arab-led economic boycott of Israel.

That's why Manning is interested in meeting Jewish groups. The leader, Lublin says, is hungry for input on Israel and on domestic Jewish concerns.

Manning personally favors harsher punishment for Nazi war criminals than the law currently prescribes, Lublin says.

In September, Manning met with Jewish leaders in Kitchener. A year ago in Calgary, he delivered a wide-ranging and sincere speech, reassuring Jewish leaders that the Reform Party will not harbor racists and anti-Semites.

In his Calgary speech, Manning professed his admiration of and strong support for Israel, and an appreciation of Jewish contributions to Canada.

Lublin acknowledges the party has attracted extremists from the right, but that it is in the process of "innoculating" itself against them.

"Those people are not in the party anyway," he adds.

Over the summer, Manning created a small fuss in Toronto after he called for an end to federal funding of multiculturalism and the promotion of "hyphenated Canadians."

The statement drew the ire of ethnic groups, including B'nai Brith Canada.

Lublin is quick with a defence and the figures: In 1990, Ottawa spent $177 million on multiculturalism. Of that, half went to administration, he contends.

And among groups who get grants from the department, only about a third deserve them, Lublin adds.

The party would abolish the federal multiculturalism department, Lublin says, but adds quickly that Reformers wants the provinces, municipalities and individual groups to fund such programs.

Lublin says the party favors stressing similarities between Canadians, not their differences. "We want an equal partnership between races, religions and language groups, with no group receiving special status. The federal government must give us the sense that 'Canadianism' should be the glue that holds us together."

No other party, Lublin says, puts forth policies such as the need for a triple-E senate, complete reform of Canada's constitutional, parliamentary and fiscal systems and a free market economy. These are what he calls "the common sense of common people."

Lublin is resigned to the fact that his leader very likely won't be Canada's next prime minister. But polls show Manning may hold the balance of power, he adds.

While the Reform Party currently enjoys the support of just 12 percent of the elecorate, it is counting on the 30 percent of undecided Canadians to make a difference, he says.

Wolfe takes over at U of T

By
RANDI DRUZIN

TORONTO —

Distinguished humanitarian Rose Wolfe was recently installed as the 29th chancellor of the University of Toronto.

Wolfe, whose installation was combined with U of T's fall convocation, had been a member of the school's governing council from 1975 to 1981, and a member of a fundraising advisory committee to then-president James Ham from 1981 to 1984.

The daughter of Jewish immigrants, Wolfe began her career as a community volunteer in 1947, when she helped place Jewish orphans in Canadian homes while working full-time as a social worker. She has since served as president of the Federation of Jewish Women's Organizations, Jewish Family & Child Services of Metropolitan Toronto, and the Toronto Jewish Congress (she was its first female president).

Today, Wolfe is the vice-president of the Canadian Jewish Congress Ontario region, a life governor of the Jewish National Fund of Canada, a committee member of the Women's Legal Education and Action Fund Foundation, and a board member of several Canadian institutions, including the Banting Research Institute, the McMichael Canadian Art Collection and *The Canadian Jewish News*.

Rose Wolfe

"My role as chancellor will be influenced by my history," she told an audience that included hundreds of graduating students, faculty members and government dignitaries such as federal NDP leader Audrey McLaughlin, and Lincoln Alexander, the outgoing Ontario lieutenant governor of Ontario. "I am the daughter of a religious tradition that emphasizes study," she said. "Jewish tradition emphasizes education almost as much as it emphasizes prayer."

Wolfe, who completed a BA in sociology in 1939 and a diploma in social work in 1940, talked about her experience as a student at U of T during the 1930s. "Life on campus was serious during those years," she remembered. "Jewish students were generally shy and withdrawn. They kept to themselves."

Turning her focus to the present, Wolfe said she is proud that U of T's student body is as ethnically diverse as Canadian society, but she cautioned that, today, racial tolerance is "not as deep as we think." She said, "Issues that were once matters of debate have become issues of confrontation.

"We must adhere to the Canadian tradition of decency, loyalty and democracy," she said. "We must practise what we teach."

Also in her address, Wolfe thanked her deceased parents, her late husband, Ray Wolfe, and her two children, Jonathan and Elizabeth, for their "love and support."

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General Meeting
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SUNDAY December 15
3 p.m. HALF THE KINGDOM: the documentary film, followed by a panel discussion with Norma Joseph, Rabbi Elyse Goldstein and Francine Zuckerman. National Film Board Theatre, 150 John Street (at Richmond).
7-9 p.m. MOURNING YIFTACH'S DAUGHTER.
Norma Joseph, Feminist scholar, Concordia University, Montreal.
Dunfield Club, Board Room, 110 Eglinton East

	6:00-8:00 p.m.	8:00-10:00 p.m.
MONDAY December 16 **Leo Baeck School** Room 207 34 Kenton Drive (Bathurst & Finch)	Abraham and Sarah: My Sister/My Bride *Rabbi Nancy Wechsler* *Temple Kol Ami*	Kiddushin: The Laws of Marriage *Rabbi Steven Garten* *Director, Leo Baeck School*
TUESDAY December 17 **OISE** Room 4-296 252 Bloor St. W.	The Shechinah of the Mystics: Feminine Deity or Masculine Fantasy? *Rabbi Larry Englander* *Solel Congregation*	Take Back the Waters: A Re-examination of Mikveh *Rabbi Elyse Goldstein* *Director, KOLEL*
WEDNESDAY December 18 **Zionist House** Ashkelon Room 788 Marlee Ave. (at Lawrence W.)	Women and Prayer: Reform Responsa *Rabbi Daniel Komito-Gottlieb* *Director, CCRJ*	Language and Liturgy: Dare We Change/ Dare We Not Change? *Rabbi Deborah Brin* *Pastoral Counselor*
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Organizations and People

Church gives $3,000 gift to UIA

By
IDELE ROSS

ST. CATHARINES —
The Central Gospel Church of St. Catharines recently presented the United Israel Appeal with a $3,000 cheque for Operation Exodus.

The money was raised during A Night to Honor Israel, a dramatic and musical production sponsored by the church. Reverend John Haward, director of the event, was surprised by his congregation's heartfelt response: "We had about 1,300 people here. There are only 700 in our congregation," he said.

A Night to Honor Israel was originally conceived and performed by the Oral Roberts Ministries in Tulsa, Okla. The pageant, as Haward calls it, traces Jewish history from biblical times to the present. It begins with the gathering of the Twelve Tribes of Israel (actors in biblical costume) and concludes with the unfurling of the Israeli flag and the singing of *Hatikvah*.

"The purpose of the evening is to give the Christian community a chance to demonstrate its love and support for Israel and the Jewish people," said Haward.

Few members of the St. Catharines Jewish community attended the event because of what Haward called a misunderstanding. He hopes that the church will present the pageant again with more Jewish people in the audience.

Reuven Rosenfelder, director of public relations for the UIA, attended the evening in place of Orin David, the Israeli consul who had a previous commitment. He regretted that there weren't more Jewish people there to see this congregation's "overwhelming expression of support for Israel."

He said that it's not unusual for a church to give to the UIA. "In Oakville there's a congregation that gave us a cheque for $20,000."

Haward explained that the foundation for Christian support of Israel lies in the scripture, especially Genesis 12:3 "And I will bless them that bless thee and curse them that curseth thee . . ." and in the New Testament in Romans 15:27 "For if the Gentiles have shared in their [the Jews] spiritual things, they are indebted to minister to them also in material things."

Rosenfelder prefers to emphasize common ground between Christians and Jews rather than suspect the reasons for their solidarity with the people of Israel. "We share the belief in the ingathering of the exiles and they specifically asked that the money go to absorbing Soviet and Ethiopian immigrants." He continued: "Whatever the undercurrents, their support for Israel is sincere."

Hoschander feted for dedication

By
CYNTHIA GASNER

TORONTO —
More than 500 colleagues, congregants, friends and family attended a tribute dinner to honor Rabbi Henry Hoschander for his 19 years of service to Toronto's Shaarei Shomayim Congregation and for more than four decades of service to the general Jewish community.

The tribute evening was co-sponsored by the Shaarei Shomayim Congregation and the Vaad Horabbonim of Toronto. Rabbi Hoschander is presently the president of the Vaad.

Following a warm welcome by the co-chairman of the evening, Henry Rakowski, who served as the master of ceremonies, Philip Beinhaker, the president of Shaarei Shomayim said, "You have demonstrated your interest and concern with the well-being of the kehilla, its future strength and continuity — provided us with wise counsel, and acted with sensitivity and understanding to change."

In recognition of his distinguished service to Shaarei Shomayim and the community, Beinhaker announced that the Shaarei Shomayim Congregation has established an endowment fund at the synagogue, to be known as the Rabbi Henry Hoschander Religious Studies Program, "which will provide financial support to continuation of shiurim and religious studies, in your name, in perpetuity."

Rabbi Hoschander was also presented with a Megillah by Beinhaker "and with it, our appreciation and our best wishes for 120 years."

Rabbi Yitzchok Kerzner, representing the Vaad, spoke of Rabbi Hoschander's many talents. He noted that "Rabbi Hoschander could have been anything he wanted to be, even the president of the Shaarei Shomayim. But he chose a life of service to the Jewish community."

Rabbi Henrey Hoschander (right), spiritual leader of the Sharrei Shomayim Congregation is presented with a Megillah by Philip Beinhaker, president of the synagogue for the rabbi's service to the synagogue and the Jewish community.

Jeff Cohen, a past president of the Shaarei Shomayim and a co-chairman of the tribute dinner, introduced Rabbi Hoschander and spoke of the rabbi's ability as an administrator, speaker and educator, "but most of all of the compassion that he showed in the performance of his pastoral duties."

In response, Rabbi Hoschander quoted the sages in the Talmud, "A Talmud chacham, a rabbi who is not as strong as iron, is not worthy of the title." He explained that the message is clear. "A successful Orthodox Rabbi must first and foremost be a student, at home in the fount of Torah and its eternal handmaiden, Halachah. These constitute the quintessence of his faith and modus vivendi, the principles by which he lives."

Rabbi Hoschander said that although he must be "intractable and inflexible in the realm of religious practice," however, even as metal, when heated becomes soft and malleable. "A rav, in his relations with the lay community, must manifest a compassionate concern for its failings and shortcomings in keeping with Hillel's dictum: 'Love your fellow man and bring him close to Torah.'"

Rabbi Hoschander expressed his gratitude for the opportunity "to serve as fine a congregation as Shaarei Shomayim, one of the outstanding synagogues on the North American continent," and he thanked his colleagues for their oneness which helped establish the Toronto community as one to be envied.

Connie Beinhaker, wife of the president, presented flowers to the rebbetzin. Others participating in the event included Reverend Daniel Rosenthal, Al G. Brown and Sam Sable.

Sharing housework helps build sacred home: rabbi

By
FRANCES KRAFT

TORONTO —
Likening housework to putting on tefillin was just one of the novel ideas put forth by Rabbi Steven Saltzman of Adath Israel Congregation at a lecture held recently at Beth David B'nai Israel Beth Am Congregation.

Speaking on The Theology of Housework, (which Rabbi Saltzman says he should have called Towards a Theology of Housework, since it is such a new topic), the rabbi pointed out that there is spirituality inherent in any ritual such as putting on tefillin or doing housework.

That doesn't mean that housework is the spiritual domain of women. On the contrary, the rabbi stated that "both men and women need to share the housework."

"Only when a husband and wife share those [household] tasks can they build a sacred 'Mikdash Me'at'."

"May your home be a Mikdash Me'at (a small sanctuary)," is a blessing traditionally given to Jewish couples when they get married, explained Rabbi Saltzman.

Rabbi Saltzman pointed out one benefit of housework that is currently unique to women -- the opportunity it gives them to feel a bond to generations of women past. Men doing housework, as a rule, don't have that feeling of community with their fathers, grandfathers and great-grandfathers.

To make a ritual meaningful, said the rabbi, it must be performed with your heart, mind and soul. Rabbi Saltzman believes that housework gives men and women an opportunity to focus totally on the home, to go "beyond the sweeping or the dusting" to find the spirituality in taking care of a house.

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Jewish historical coins a passion for Prager

By
FRANCES KRAFT

TORONTO —
"To handle a coin that was in Jewish hands 1800 years ago," is a unique pleasure that makes George Prager's hobby of collecting ancient Jewish historical coins a genuine passion.

Prager, recently retired as an accountant at Torrid Oven, became interested in ancient Jewish coins about 13 years ago when he received as a gift Yigael Yadin's book *Masada*, which had pictures of artifacts, including coins, found at the excavations there.

Prager's collection of several hundred coins is meticulously catalogued, and each coin is encased individually in a special cover, except for the first coin that Prager acquired, a bronze prutah from the year 67 CE, which he had set into a ring. The collection is stored outside of Prager's home for safekeeping, due to its increased value over recent years.

George Prager

Included in Prager's collection are Hasmonean coins which date back to the Jewish kings who were direct descendants of Mattathias, the father of Judah the Maccabee. Unlike ancient Greek coins, which Prager says are "the most artistic, like Greek sculptures," the Hasmonean coins, like most Jewish coins, never featured portraits of the ruler (or of any human or animal), although they had the ruler's name in paleo-Hebrew (ancient Hebrew). Hasmonean coins were the first Jewish coins with Hebrew text.

One of Prager's Hasmonean coins is a prutah dating back to the time of Alexander Jannaeus (103-76 BCE), the great-grandson of Mattathias. Like all Hasmonean coins, it is made of bronze and irregularly shaped, reflecting its individual by-hand striking.

Yet Jewish coins predate even that long-ago time. Prager's collection includes some tiny silver obols minted in Gaza and Samaria dating back to 360 BCE, with paleo-Hebrew letters spelling out "Yehud" on one side to indicate that they were Jewish coins.

The facade of the Second Temple is depicted on a silver Bar Kochba coin called a tetradrachm (circa 135 CE), about the diameter of a Canadian quarter, but thicker. It has Bar Kochba's first name, Shimon, in paleo-Hebrew. Prager's tetradrachm is now worth about $2500, about two-and-a-half times what he originally paid for it.

Prager's interest in Jewish coins isn't limited by geography. Last year he spent two weeks organizing the collection of ancient Jewish coins in the Hungarian National Museum in Budapest, Prager's birthplace and the home of his youth until he left for Palestine in 1940, where he lived for 20 years before immigrating to Canada. (He also organized the Jewish historical coin collection at Beth Tzedec's museum in 1987.)

Prager had been corresponding with the museum curator in Budapest for a short time and had offered his services to the museum as a labor of love. "They treated me first class," said Prager. "I enjoyed it."

In the Middle Ages (the late 1200s), Prager told *The CJN*, Christian kings in Hungary, Poland and Austria employed Jewish minters, leasing the mints to them, so they could manufacture hand-struck coins, known as denars, of debased silver. Today, 700 years later, the initial of the minter (in one case a modern Hebrew "aleph") is still clearly visible on the obverse side of the coin.

As a footnote, Prager mentioned that there is only one Jewish coin which depicts a menorah. A bronze prutah, about 15 mm. in diameter, dating from the time of Matityahu Antigonus, the last Hasmonean king, shows a six-branch menorah. It is an expensive and rare coin, worth about $15,000 today. "I wish I had one," says Prager.

Bible classes get support from some York parents

[Cont'd. from page 1]

aged children, said more than 200 children had been attending Bible classes at four schools in York Region prior to the start of the current school year.

The Canadian Sunday School Mission had been providing weekly half-hour classes with the assistance of local parents, including herself, Boyd said.

The classes consisted mostly of Bible stories of Moses, Joseph, Jesus and about the crucifixion, she said, adding that the classes were conducted from "a Protestant religious viewpoint."

Boyd said she believes there is widespread support for the Bible classes in her community. Because so many children are bussed into schools, it would be impractical to hold them after classes as the regulations permit, she said.

Harry Bowes, chairman of York Region's Board of Education, said the board has received about 10 letters in recent weeks asking that an area be set aside for Muslim students so that they can pray.

He said about 1,000 letters had been sent to the Ministry of Education requesting the use of schools for lunchtime Bible programs.

School trustee Susan Kadis, who has four children in York Region schools, said that even though Bible clubs may be voluntary, children would feel segregated by them and social pressures to attend would develop.

She said the Wentworth board is attempting to garner support for a resolution it adopted on Sept. 30 calling on the Ministry of Education to change its regulation defining lunch as part of the school day. York Region's board is likely to discuss the resolution at its Jan. 27, 1992 meeting, she added.

Canadian Jewish Congress spokesman Bernie Farber said Congress' concern is that children in the younger grades, especially in rural schools, would feel coerced into attending the Bible clubs.

He said Congress' joint community relations committee recently discussed the question of private prayer and concluded that "as long as it's not an officially sanctioned part of the school day, and remains a private thing, then it appears it might be contrary to freedom of religion not to allow it."

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Travel

TRAVEL TALK

By
LEN BUTCHER

Remember last week's column where I told you I was off to **Israel** and trying to score points with **Genghis Kahn Rucker** by telling her I really shouldn't abandon ship when we're so busy?

She, of course, didn't buy that line and almost ordered armed guards to accompany me to the airport. Figuring I wouldn't see her again for the next two weeks, I closed my column with: "As for **The CJN** and the dragon lady? Never heard of them.

Not a good move, **Butcher Man,** my conscience, in the form of colleague **Lyn Ben-Dat,** told me. "She'll get you for that." But, I, **Butcher Man,** laugh in the face of danger (or is that **Zorro** who did that?). Anyway, I wasn't worried. In two weeks she'd forget all about it.

But the best laid plans of mice and...You got it. I never made it to **Israel.** The day before I was to leave, the flu struck. With a vengeance. I called **Yehuda Shen,** director of the **Israel Government Tourist Office,** from my sick bed, explaining the situation. He sympathized and offered to send me some chicken soup.

The next morning, the day of my departure, I was in a clinic waiting to see a doctor. He told me I had either the **Asian, Chinese, Russian or Romanian** flu. Doesn't **Canada** have a flu? It's bad enough we don't have our own car or our own television, but surely we could come up with our own flu. Anyway, I asked him what he could give me. He said "chicken soup." That's the trouble with going to a **Jewish** doctor.

I asked him if it would be alright to put some antibiotics in the soup instead of dumplings. He thought that was very funny but agreed to give me a prescription. Shivering, I returned home, dreading the call I had to make to **GK.** She would have already seen my column. Anyway, beneath that cold, hard exterior, I'm sure there beats the heart of a real person.

Funny how wrong you can be. When she heard I was sick, her reaction was, "Well, when are you coming in? There's something I have to discuss with you." I told her I doubted if I'd be in for a few days, considering I was running a fever and visiting the bathroom more than I visit my mother.

"Oh, don't be such a baby. It's only the flu," says she, who mopes around the office with a lousy headache as if someone had driven a spike through her brain. "Don't stay away too long. And by the way, have some chicken soup." With that she hung up. Well, at least she didn't bring up the part about the dragon lady. At the same time, she didn't offer any sympathy or say she was sorry I missed my trip to **Israel.** So maybe I'll just lie on the couch for the next two weeks, I thought. See how she likes that. And that's how it would have ended except for the fact that the next day, by courier, a package arrived for me.

In it was a large bowl of, you guessed it, chicken soup. The note simply read: "Get better soon," **GK.** So maybe, just maybe, she does have a heart.

How was the soup? Are you crazy? Do you think I'd try it, after calling her those names? But don't tell her. I called and told her it was the best chicken soup I'd ever tasted. What she doesn't know won't hurt her.

* * * * *

It's snow time again and that means happiness to all of those people who ski (the **Butcher Man's** not one of them). For this group, the **Ontario Ministry of Tourism and Recreation,** in cooperation with the **Ontario Ski Resorts Association,** is providing daily info on ski conditions throughout the province.

The alpine condition info line is (416)963-2992. for cross-country, (416)963-2911. The taped report is available through to the first weekend in April and is updated three times a day at 7 a.m., 11:15 a.m. and 2:15 p.m.

Wholesalers return to Israel

TORONTO –

A number of wholesalers have decided to board the Israel bandwagon now that tourist numbers are soaring once again. Various segments of the market are being tapped, which is good news for consumers and thus travel agents.

Among the newcomers is Scenic World, Toronto, which is including a special program to Israel in its Affordable Africa brochure. Unusual and adventure travel will be the highlights of the scenic trips, with the Society for the Protection of Nature in Israel (SPNI) guiding through various nature reserves in the desert and Golan Heights. Not only will tourists see rare and Biblical animals in their natural habitat, they will also be able to trek, mountain climb, rappel, and explore.

Toronto's Spa Holidays, a division of Golf Holidays, is likewise running a health treatment and spa program to Israel, divided primarily between the Hyatt Regency Spa Hotel Jerusalem and the Moriah Spa Hotel at the Dead Sea. Treatments include various dermatological and respiratory cures as well as exercise programs and special diets. Mudpacks, salt baths, herbal or algae wraps and body "trimming" are all beauty care possibilities along with the more conventional range of massages, manicures, facials, and so on.

Nature and spa programs are some of the lesser known yet very exciting facets of Israel tourism readily available to the consumer. In addition, more classical tours of Israel, the Holy Land are operating. As a result of the Israel and Greece tourist office joint ventures, several Greek wholesalers have launched Israel products.

For instance, Ultra Tours of Montreal, traditionally a Greece operator, will now enter the Israel market with a comprehensive program of Israel tours. Likewise, Poseidom Tours, also of Montreal, will be dramatically increasing its existing Israel business. And in Vancouver a new outlet for both Greece and Israel will be running under the name Traveland.

Transglobal Holidays, based in Toronto, caters to a large F.I.T. market and will offer attractive new trips to Israel.

Yehuda Shen, director of the Israel Government Tourist Office (IGTO), has a key strategy to increase the players in the Israel game. Not only is he encouraging new wholesalers to sell Israel by simply presenting the figures on increased Canadian travellers to Israel, but he is also offering all kinds of support and cooperation by the IGTO for any promotions and advertising of Israel programs. Obviously, the offer seems hard to refuse!

For more information, contact the Israel Government Tourist Office, 180 Bloor Street West, Suite 700, Toronto, Ontario M5S 2V6. Tel.: 416-964-3784. Fax: 416-961-3962.

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All the Comforts of Home

Firm teams classic styles with modern touches

By
BRUCE PARKINSON

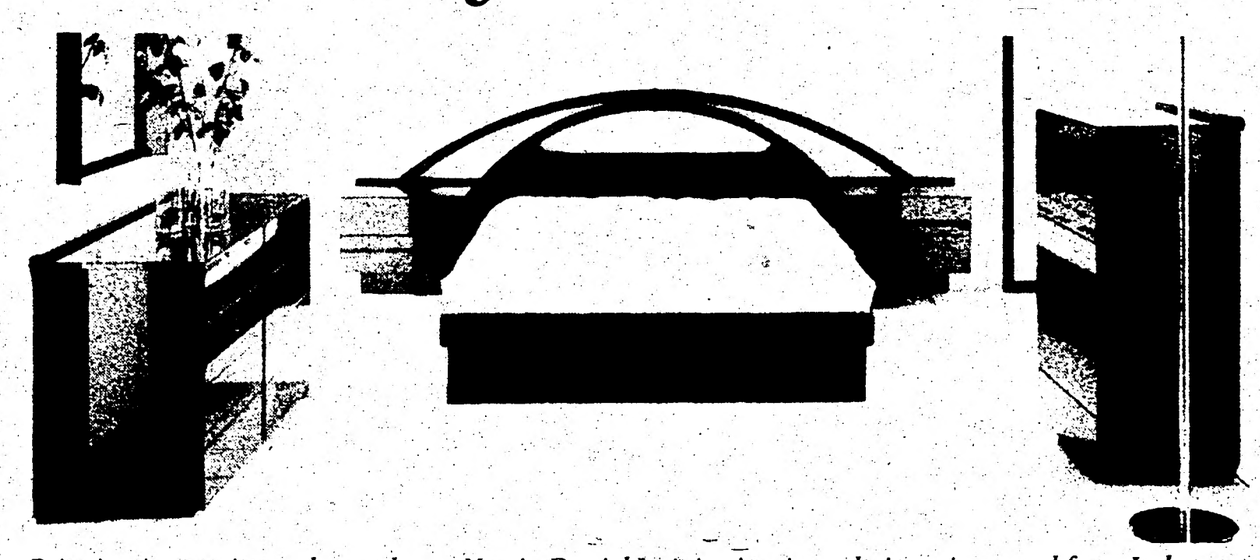
On the morning of our interview, Martin Daniel Interiors managing director Nick Simone had just returned from a client's home, where he was helping to arrange the furniture the client had just had delivered.

The sale had been made, payment received and delivery completed. But to Simone the job wasn't done, because the client wasn't quite sure where they wanted to put everything.

This is an example of the kind of service that raises Martin Daniel into a different category than just a furniture store. The company offers a high-end product, so high-end service is expected and provided.

The six-year-old firm is a family affair, starring Simone, a former teacher who handles most of the day-to-day business affairs as well as staff training: his older brother Angelo, who employs more than 20 years of furniture experience as the buyer for the firm; and Angelo's wife Ginette, a trained interior designer, who dresses the stores's beautiful interior and offers in-home advice to prospective clients.

Almost all the store's inventory comes from Italy, where Angelo travels several times a year to shop and identify the latest trends. While it has been fashionable in recent years to categorize North American trends as being several years behind those of Europe, the evolving global market now allows Canadians to have the newest styles as soon as they are available.



Bringing innovation to home decor, Martin Daniel Interiors' unique designs, imported from Italy, are handcrafted and carefully engineered for modern comfort. The designs are contemporary and bold.

Simone says the biggest trend in upscale furnishings is a move away from the cold high-tech look that characterized much of the 80s.

"It's a classic contemporary look today," he says. "Classic styles team with modern colours and finishes. If you buy a bedroom set that's in style today, it still will be 15 years from now."

Deceptively small from the outside, Martin Daniel west-end space continues to surprise as you explore it, opening up into more and more open-concept showrooms, all decorated in settings that include the accessories and small touches that give customers a real feeling of how the furnishings will look in their home.

Simone says customers not only appreciate the finished look of the showrooms, but are also more likely to purchase the whole outfit, deferring to the trained tastes of the store's principals in designing a setting.

"Customers put a lot of faith in us," he says.

With two interior designers (including Ginette) on staff, Martin Daniel can offer a complete design service, including advice on floor coverings and wall colours. They have taken on many full-home projects. But they are just as happy to sell a customer one quality piece of furniture, or a small accessory — vase, painting or piece of sculpture — as a gift item.

Simone is quick to acknowledge that the Martin Daniel look is not for everybody. "If you're looking for pure traditional, this store is not for you. But once a client has decided this is the look they want, we can help them choose within that."

Within the modern look of the store's offerings, there are clear signs of the swing back to classicism that Simone discussed. Many of the lacquered pieces blend the natural woodgrain of the material into the shiny finish. New textures are worked in as the technology of lacquering continues to develop. The move is away from the lacquered black and white that has been prevalent.

The colors of chair coverings, bedspreads, artwork and accessories are still bright, with blends of pink, turquoise and greens, but are more muted that in recent seasons, Simone says.

A standout among tabletops is alabaster stone. — Simone says the firm was the first to import it from Italy — a porous, expensive material that can be tinted into several different hues. Alabaster is rarer and more labour-intensive to work with than marble, but its fascinating patterns give a warmer feel.

Leathers are also popular, and Martin Daniel only buys full-grain, aniline-dyed leather, that offers longevity and ease of care.

The store offers a service policy that includes a specified 48-hour resolution of any problems. As Simone stresses, "Service is key at this level, and more so now, as we are dealing with a customer that is educated and demands value for their money." The fact that 30 to 40 per cent of sales are to repeat or referred customers convinces him that this philosophy is the right one.

Service is even more crucial in an industry that has developed a bit of a bad reputation on this issue, says Simone. He laments the "no money down, don't pay til May" and sale mentality that characterizes much of the Canadian furniture industry. "Serious stores don't do that, and the consumer is getting wise to the game. They're saying, 'Fifty per cent off what?' and getting sick of it. Our clientele doesn't want to hear that."

Martin Daniel staff is readying for a big change in January, when new inventory will radically change the look of the store.

Simone is excited about the coming year, and why not? In a recession-battered industry where many stores have shut down in the past year-and-a-half, he and his family partners operate a business which has had to expand its space four times in six years of existence. They must be doing something right.

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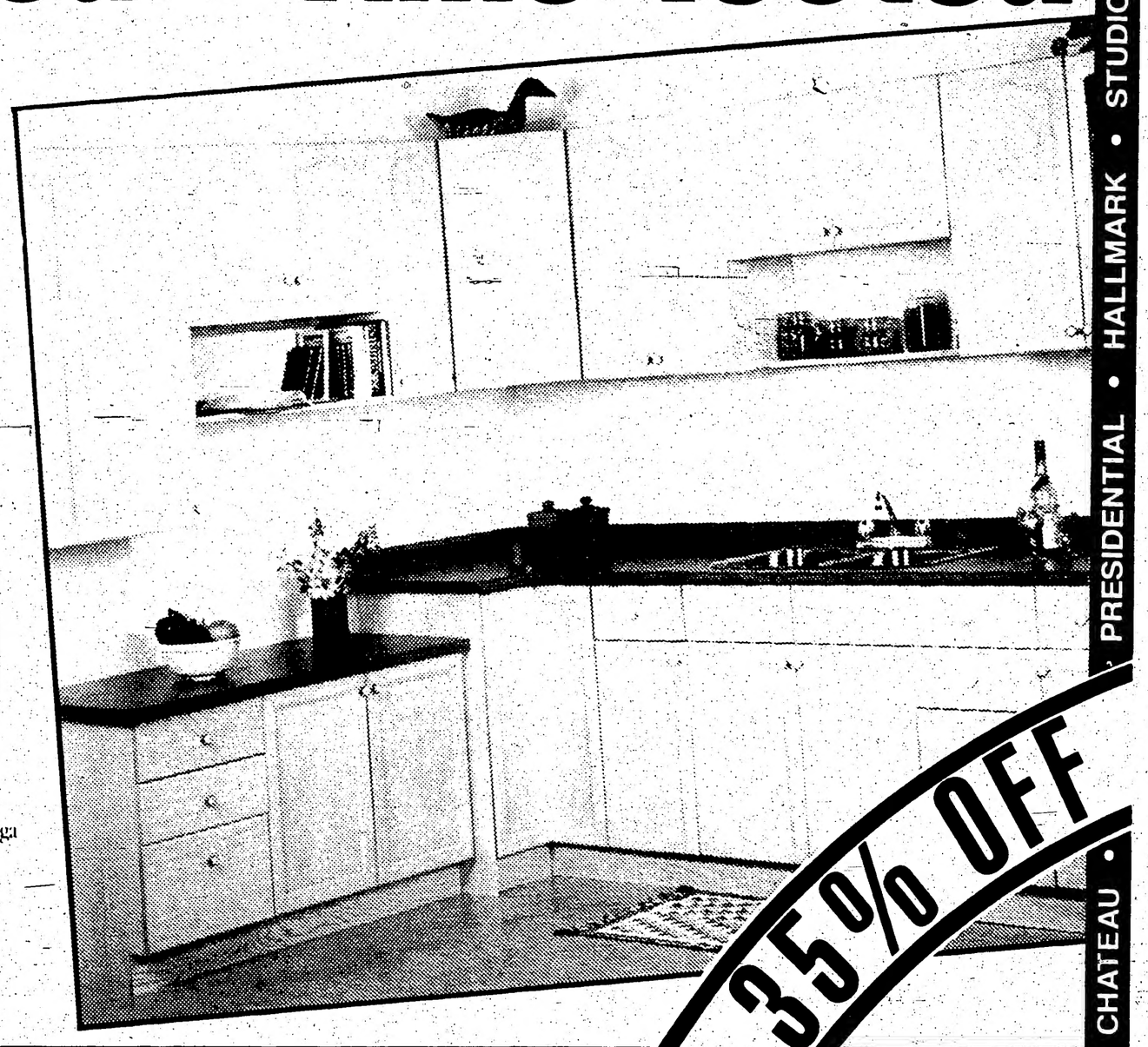

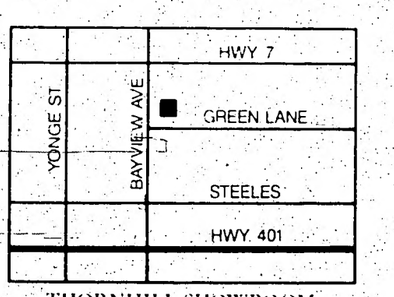

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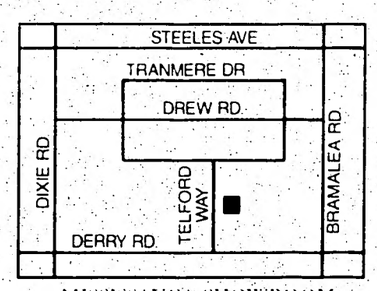

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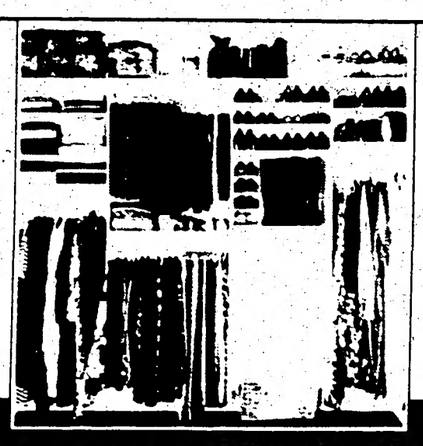

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Home decorating for children

By STEPHANIE CHAPMAN

Kidding Around is something Michelle Spector takes very seriously.

Spector founded Kidding Around a little over six months ago and since that time she has done nothing but fill parental requests for her customized children's rooms.

She says she has taken her extensive background in home decorating one step further. Today, Spector supplies total home decorating specifically for babies and juveniles.

Spector's total concept for a customized room does not stop at her beautiful baby comfort sets. Her lineup includes customized wallpapers and borders as well as unique window treatments.

Spector stresses fabrications that can take the form of anything including unique chintzes.

Spector employs some of the best people. Fabric experts help to design the room and offer suggestions so the work is professionally done.

To sum up the service Kidding Around supplies, one must realize that Spector co-ordinates everything from borders to bedding, wallhangings to carpets and everything in between. Even the baby's bumper pad can be designed to match the rest of the room.

Spector says that any budget can be accommodated. Prices run from the moderate to high-end range. While some sets run for $100, the custom work can cost thousands of dollars depending upon what the customer wants done.

"No matter what, we don't compromise on quality," Spector says.

Although the business is new, Spector says words from satisfied customers travels fast. In fact, she is just now launching her first advertising campaign.

From her experience thus far, Spector is able to sum up some of the decorating trends that are popular today.

She stresses that most parents don't want to follow themes that involve turtles or the latest box office hit at the movie theatre. Essentially, they want something that is not going to go out of style.

"We are strong in the jewel colors ... and the Sante Fe look done in chintz is popular. Black, red and white is a desirable color scheme for the baby's room and a jungle scene using hot and unusual colors is also on the top of the list."

The new Toronto company called Kidding Around co-ordinates rooms for babies and children of all ages. (M-J Crete photo)

She points out that the stereotypical pink for girls and blue for boys is no more. However, she explains that there may be a touch of those shades within the color scheme.

Spector cites the psychology of color as an important part of process. She strongly advises parents that children be allowed to help in the selection process.

"The child should be treated as a person. For example, if the parent chooses a color scheme that the child dislikes, that child will not be comfortable with the room.

"As well, it is important to include the child so he or she will become excited with the project," Spector says.

As far as babies are concerned, Spector says that they have a sense of color from the very beginning. Consequently, Spector designs these rooms with items that can be examined when a parent is walking around the room with the baby.

"It's not really the money you spend but the care you put into designing the room that counts."

To that end, for babies, Spector has designed borders with such striking combinations as black and white patterns and interesting graphics.

"It doesn't have to have bows and whistles, but the room must be coordinated," she adds.

Kidding Around is actually a spinoff of another company called Buy The Yard which is owned by Spector's mother, Elaine Eisenberg.

For more information about Kidding Around, call 630-9674.

Pascal displays popular pieces

Pascal Stores Ltd. recently unveiled Canada's first all-galleries furniture showroom — Woodside Furniture Galleries — located in the Woodside shopping centre in Scarborough.

This new showroom features 50,000 sq. ft. of some of North America's leading furniture manufacturers in 10 unique, boutique settings.

"Woodside Galleries is a retailing innovation that brings together a diverse selection of home furnishings," says Lawrence Pascal, president of Pascal Stores Ltd.

"Our product mix ranges from formal and traditional to casual and contemporary, and most of the furnishings at Woodside will not be available at other Pascal retail showrooms. Our strong relationship with suppliers and our ability to purchase in large quantities will provide customers with a tremendous selection at affordable prices. In today's retail climate it is essential to offer convenience, quality, and affordability."

Woodside Galleries' impressive showroom features elegant room settings and open-concept displays that enable customers to plan tasteful decor for any room in the home. The collection includes the largest selection of "motion" furniture in Canada, by Berkline, and the first Sealy Mattress comfort sleep in Canada.

Woodside Galleries also features the first Bassett Furniture gallery in Canada, with 17 room settings of affordable home furnishings, as well as quality leather and upholstered furniture by Fornirama and wicker and rattan furniture by Ayers. In addition, Sheres Furniture will offer their practical and attractive line of metal-frame bedroom furniture for children and adults.

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Euro-line Appliances offer innovative designs

By
CAROLYN BLACKMAN

Environmental issues top most people's list of concerns and so it is no wonder that consumers are seeking reassurance that the products they buy are environmentally friendly and provide good performance.

Euro-line Appliances in Oakville, distributor of European appliances such as AEG and Gaggenau pride themselves on selling appliances that meet these important consumer demands.

Euro-line president, Doug Eglington, says that European technology is far more advanced. "European appliances operate more efficiently than North American models. For instance, the environment friendly AEG Lavamat washing machine uses substantially less water, electricity and detergent than its North American counterpart. Moreover, the washing results are more impressive. Even the most delicate fabrics can be washed with an exceptionally gentle wash action."

Eglington says that although the front-loading machine is slightly smaller than a North American-type top loading machine, it has the same washing capacity. "As well, the clothes are rinsed at least three times to guarantee total detergent removal."

Moving to the kitchen, the Sterling built-in gas convection oven with downdraft extractor also saves substantially more energy than the traditional stovetop and oven. "The downdraft fits onto the rear of the cooktop and it is able to extract all steam and vapor produced during cooking without distorting the flame. The variable fan speed guarantees precise venting action," says Sheryl Steinberg of Silect Advertising.

She adds that the gas convection oven cleans as it cooks. "The oven's catalytic lining absorbs and evaporates any grease and soiling which may have escaped the cleansing flame of the rear-mounted burner. This saves a lot of energy because there is no need for a separate cleaning cycle."

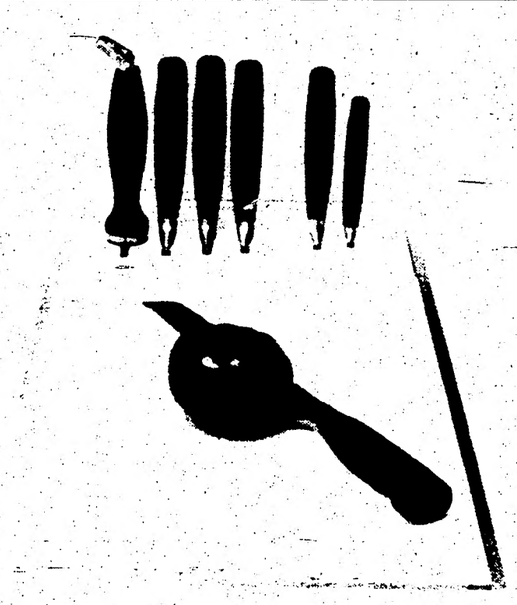
Also from Euro-line Appliances is an innovative kitchen utensil that may not be an energy-saver, but certainly is a space-saver. The King Cutting Station combines a cutting board with a knife scabbard and provides a storage place for knives. "The cutting station is a solution to the problem of how to provide proper knife storage and a cutting surface in a kitchen," says Steinberg.

As for everyone's favorite appliance, the dishwasher, Euro-line representatives say that the Eco-Favorit from AEG saves 40 percent more money than washing dishes by hand. "The dishwasher has an extremely low detergent consumption because excess dosage is prevented by the economy dispenser setting. As well, all dishwashers are connected to a hot water supply which means a shorter wash cycle and thus less water consumption."

Another energy-saving appliance, the AEG refrigerator, saves energy because the AEG integrated condenser is kept dust free. "Normal refrigerators with exposed condensers lose their efficiency by 30 percent after only 18 months because dust clogs up in the condenser which means more energy is required to assist the cooling process. With no dust, the refrigerator is able to remain energy efficient throughout the appliance life," say representatives.

In a newsletter put out by Euro-line Appliances to make consumers aware of why they should buy energy-efficient applainces, consumers are told that by buying washing machines and dishwashers that use less detergent, our lakes and rivers will have few pollutants pumped into them. "About 10 percent of all electricity produced each year is accounted for by domestic appliances. Everybody can contribute to saving our environment by using energy-saving appliances," the newsletter says.

The letter says that "wind, waves and solar power require a lot more research and investigation before they can be used as practical sources of energy. Until that time, the cheapest, cleanest and most productive source of energy is simply to use less energy. So don't use it unless you need it. If we use less today, we'll have more tomorrow."



Euro-line Appliances offers unique items for the house. For example, the King Cutting Board (above) combines a cutting board with knife scabbard and providess a storage place for knives. Likewise, the integrated fridge and freezer is conveniently concealed behind cabinet doors.

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Comforts of Home

Shelf Help is designed to cater to closet junkies

By
BRUCE PARKINSON

It seems fashionable these days for people to come out of the closet. But Mark Mandelbaum and Marty Katz have done the opposite — they've gone into the closet, with a vengeance.

Mandelbaum is president of Shelf Help, a Scarborough-based firm that designs, constructs and installs all manner of high-tech shelving units. Katz is in charge of sales and marketing. Together, the two are an engaging and enthusiastic team, armed with a product for which there is a considerable market.

Anyone who lives anywhere, be it a house or an apartment, a mansion or a shack, shares the same dilemma. Where do you put all the stuff that accumulates year after year? The answer for most people is to jam it in a closet.

Once that closet is full, usually to the bursting point, people tend to ignore it, to the point of averting their eyes as they walk by the dreaded space. Children told to clean their room gather everything in sight and stuff it in the closet. Out of sight, out of mind.

Shelf Help comes to the rescue with cleverly-designed, custom-made closet and storage systems. They'll come to your house, look at the space available, and make the most of it.

"I won't do anything unless I can double the usable space," says Mandelbaum. "Often I can triple it."

Most older houses and even the majority of those being built today tend to have closets with one long shelf and a clothes rod hung horizontally below it. As Katz and Mandelbaum are quick to tell you, it's an extremely inefficient use of space.

A standard eight-foot closet built the old way offers eight feet of shelf space and eight feet of hang space. By adding a few shelves, and clothes rods at different heights, allowing for long and short garments, a Shelf Help eight-foot closet produces 14 feet of shelf and 14 feet of hang space. That's one of the simplest models.

The system is modular in design. Shelves, drawers and clothes rods can be moved, removed, reconfigured or added to at any time. Constructed of sturdy, clean-looking melamine and put together easily with a locking cam system, the product is mounted on the wall of the closet, eliminating the need to insert clothes rods into the wall. The unit also clears the floor, making vacuuming easier.

Customers can visit the Shelf Help showroom to get an idea of the variety of options available. Then a representative will come to their home, and assess the finite space available. Using plastic module mock-ups, the representative shows the client what can be done with the space available, based on the need and type of closets. The customer is then left with a quote for the job.

"Our closing rate has been very high," says Katz. "I guess that means we're doing something right."

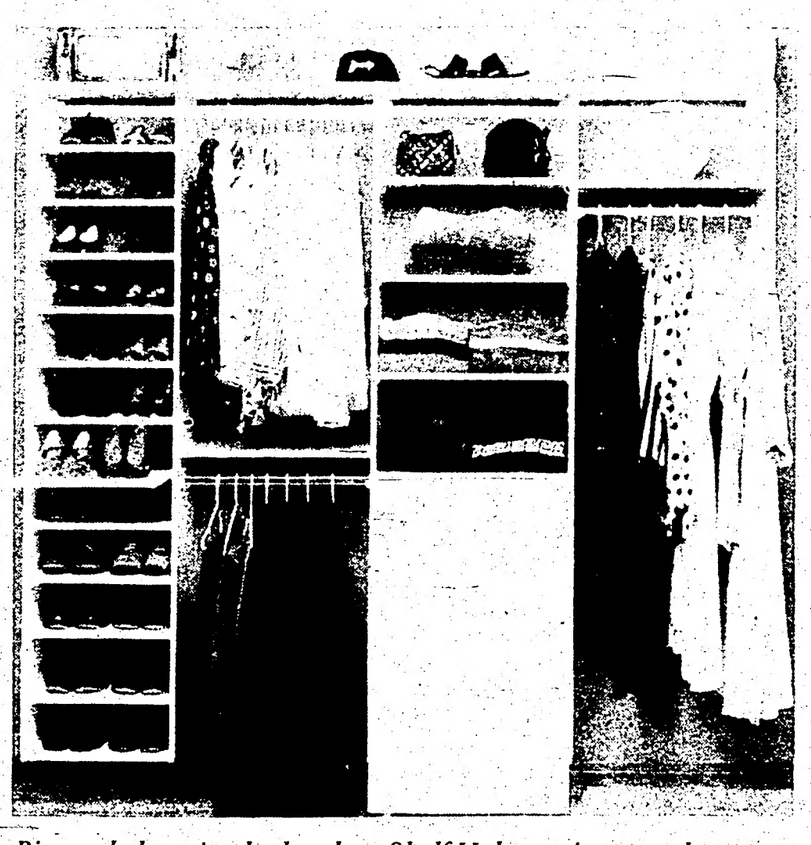
The company has been in business for little over a year, and has already completed more than 300 jobs. Mandelbaum's family has been involved in manufacturing for many years, and in fact founded a company that has gone on to become one of the world's largest door manufacturers. Being part of a much larger company gives the young firm the security and capital it needs to obtain longevity.

The head of production for Shelf Help is a European-trained cabinetmaker with 40 years of experience. He is applying the skills he learned working with wood to this new medium, and Katz says his experience and pride ensures a quality product.

Shelf Help started with the idea of manufacturing and then wholesaling the product, but Katz and Mandelbaum soon decided that retailing the system themselves allowed them "to be masters of our own destiny."

"Service is what sells today," he says. "That's what people want, and we can offer it at a price that is competitive with mass market products."

The closet storage system offers eight different drawer sizes, and accessories that include tie and belt racks, jewelery drawers and hampers. The company also manufactures storage components built kid-size, that make it easier for young ones to hang up their clothes. (The company makes no promises that they'll do it, however.)



Pictured above is a look at how Shelf Help can increase the space and organization of any closet. Many combinations are possible.

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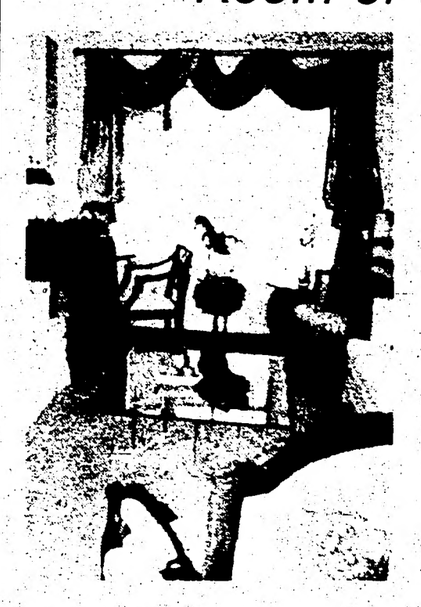

To create the illusion of space in this narrow living room, we chose a neutral colour scheme of creamy white and soft earth tones, adding interest with a variety of printed fabrics. Small-scale furnishings in an eclectic mix of styles are arranged in an intimate grouping, focused on the richly draped bay window.

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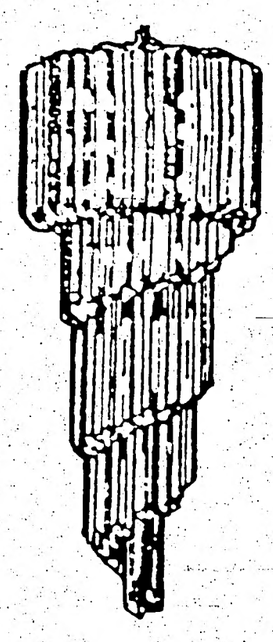

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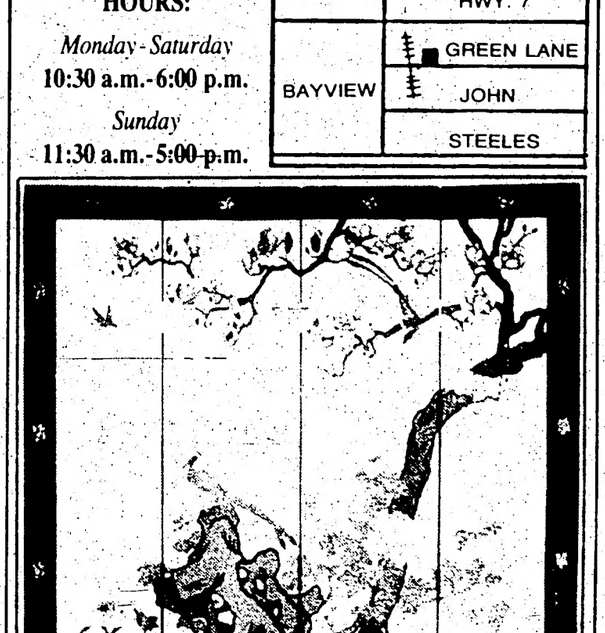

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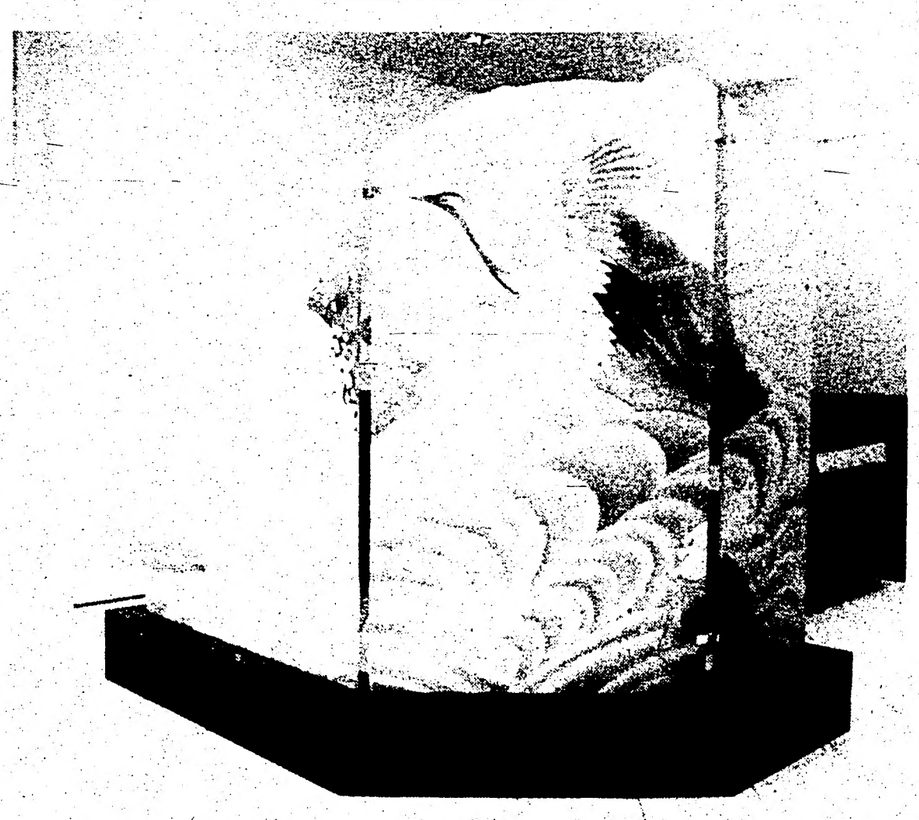


Classic Crystal's room divider is imaginative and exceptionally detailed.

Classy stained glass creations

By
MARLA KAY

For centuries, stained glass has been best known as one of the most beautiful ways to decorate a church or synagogue. Now stained glass is being used as an art form for beauty, decoration, privacy and prestige in both private homes and commercial establishments.

Classic Crystal, a small but vibrant custom design decorative glass and mirror company, has been in the decorative glass business for over a decade. Their innovative styling techniques range from the traditional to art deco to ultra modern designs for both commercial and residential applications.

They began in a small shop on Bathurst Street south of Lawrence, but quickly expanded to a larger location in an industrial complex near Steeles Avenue and Keele Street.

Jeff Freedman, owner of Classic Crystal, is the head designer and artist. "We combine a unique blend of traditional and contemporary designs which will enhance the beauty of any decor."

When you visit the showroom at Classic Crystal, the beauty of the sculptured glass and the stained glass creations that surround you are breathtaking.

"The elegance of glass sculpting," says Freedman, "whether the pattern is carved or flat etched, is a permanent statement of distinctive taste. Carving is a very artistic form of sandblasting involving deep blasting portions of a design into the glass, creating a dimensional effect. Flat etching is an alternative method of sandblasting, where the design is blasted only into the surface of the glass."

Interior doors make an important statement about you and your home. They are an integral part of the overall design of each room. The glass panel for a French door can be a simple border treatment to complement the existing environment, or an objet d'art to provide a focal point in the room.

Classic Crystal also creates exquisite designs for room dividers. Sandblasted glass incorporated into a room divider, blends a feeling of richness, warmth, and practical use to any space.

"As an exterior or interior door or simply a portable room divider," adds Freedman "our original sandblasted glass adds a unique ambience."

These glass designs will add flair and prestige to existing front entrances, sidelights, transoms and skylights. "You can choose a thermo-sealed unit in your entrance doors to give maximum heat efficiency or a tempered glass panel in your interior door for additional safety."

"We [also] produce unique shower enclosures, specialty bathroom mirrors, sculptures, and glass for their railings, walls and partitions," says Freedman.

Nonscents makes nose-sense

By
RANDI DRUZIN

TORONTO —

Deborah Rowen likes hogs, and people who like hogs like her.

Rowen supplied the Royal Winter Fair with about $1,500 worth of ground rocks and solvents to deodorize the swine barn. Fair organizers went hog-wild for her product; the swine barn remained relatively odor-free, pleasing Rowen, nearby cow farmers and perhaps, the swine themselves.

Rowen and her associate, Ruth Valinsky, have had similar success with several clients during the two years they have been selling products for Nonscents Ltd., a Houston-based company established five years ago.

Because Nonscents products are non-toxic, they eliminate odors in a manner which is environmentally friendly. Nonscents products include: self-rechargeable rocks that contain zeolite, an active ingredient that absorbs bacteria and odor, a blue-green algae liquid with vitamin C (Natural Odor Catalyst, or NOC) that also absorbs bacteria and odor and a spray pump (Bacterial Odor Stain Stopper, or BOSS) that treats stains as well as odors.

Problem solving

The swine barn, says Rowen, received the rock and NOC treatment.

Rowen was introduced to the products as a consumer.

"I had a few cats," she says. "So I had an odor problem. I used Nonscents after a friend introduced me to it, and it solved my problem completely."

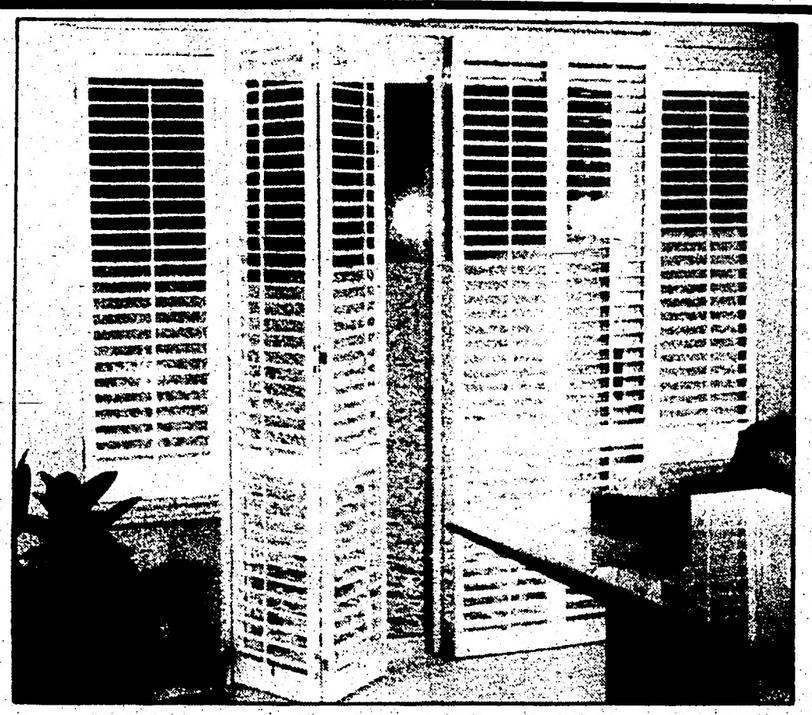
Valinsky had a similar experience. A man selling Nonscents rocks at a flea market a few years ago caught her attention when he said they eliminate refrigerator odors, and effectively extend the shelf life of fruits and vegetables. Valinsky tried the product and a year later she was selling Nonscents products herself.

Since then, Valinsky has established a large consumer and corporate base. She has sold Nonscents products to the Skydome, L'Hotel, and Lox, Stock and Bagel, among others. And, she says, Nonscents products are becoming more popular as people become more environmentally conscious.

Rowen agrees. "There isn't a single company that can't use our product."

Nor a single hog.

For more information contact Valinsky at 733-0664.



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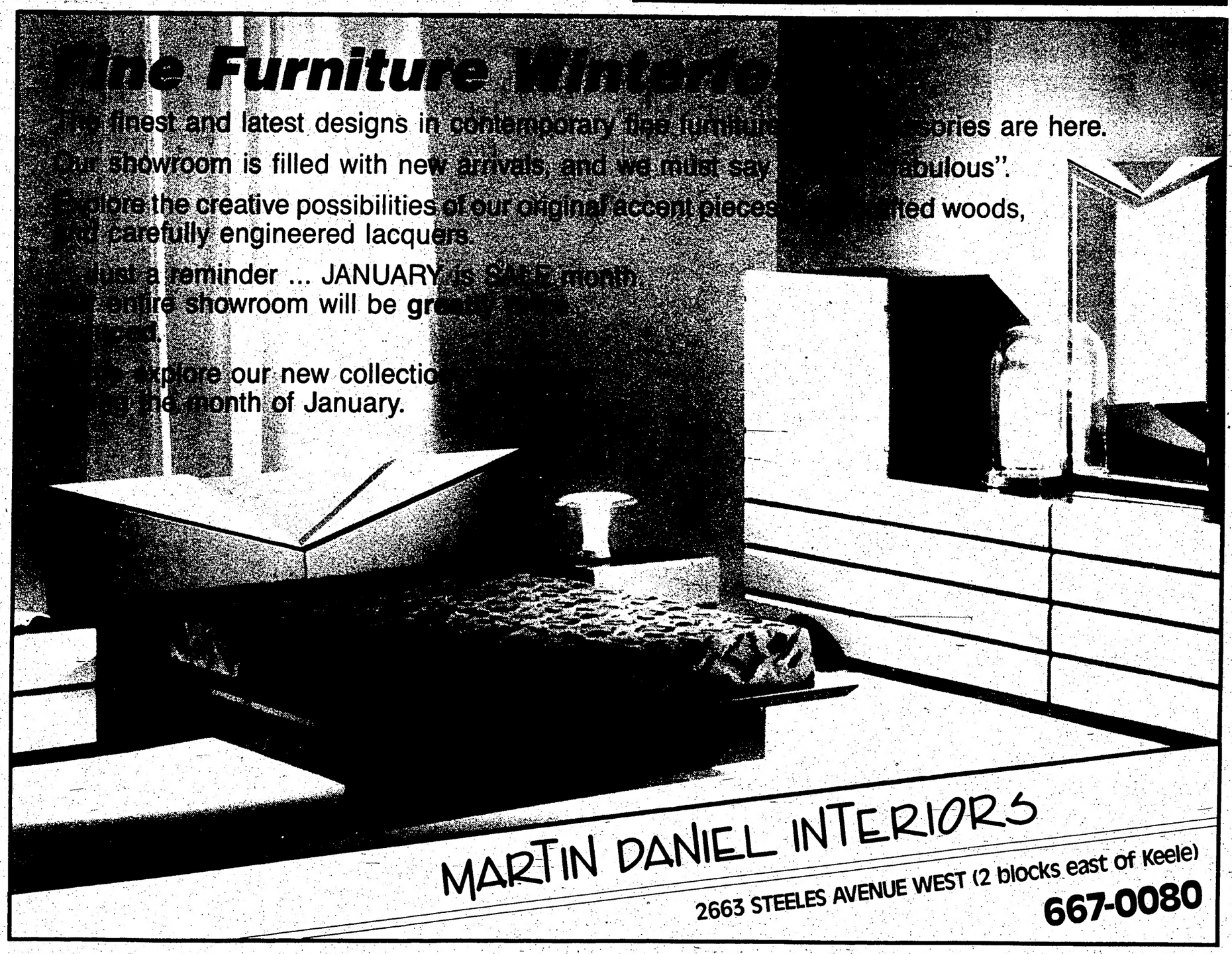
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Arts

Tragic play at Leah Posluns a chilling intellectual thriller

The Lively ARTS

By
FRANK RASKY

The drama opens in blackness. Stage lights nervously flicker off and on. We hear an express train thundering by. The floor itself shudders and shakes.

Then the lights slowly go up. We are in Rabbi Chaim Levi's bombed-out cellar hovel in postwar Germany in early 1948.

He is a cranky, bitterly jaded Holocaust survivor. He has lost his congregation and he has lost his faith in God. He lives insulated in his guilt-ridden memories of Auschwitz and scrabbles for a living as a music teacher.

As he plays his violin, he is interrupted by a mysterious blonde German woman named Anna. She pleads with the atheistic rabbi to teach her Hebrew. She wants to convert to Judaism and then emigrate to Palestine, and she is ready to pay him well in American currency.

Thus begins *Two*, a prize-winning, two-person drama written in 1983 by a Jerusalem-born physician Ron Elisha now living in Australia. It is currently running until Dec. 15 at the Leah Posluns Theatre, 4588 Bathurst St. (630-6752).

It's a grim, chilling, intellectual thriller, intermittently lightened by flashes of rabbinical wit. Example: "We Jews don't seek out converts. We let the Catholics play the numbers game."

Mostly, though, it's heavy on philosophic debate of profound questions such as "Who is a Jew?" and "What is God?" and "Why must those Semitic cousins, Jews and Arabs, kill each other?"

In other words, it's the sort of worthy, Jewish-oriented play that the Posluns ought to be producing. And artistic director Reva Stern deserves credit for acquiring it from the Theatre-on-the-Water Stage Company in San Francisco. Nevertheless, I have a few quibbles.

Paradoxically, I found the first act overly wordy, and yet was fascinated by the rabbi's analysis of Hebraic word structures on a blackboard, "It's a language of skeletons — all consonants and no vowels," he points out. And he tells Anna that she must try to solve its supreme riddle — that the word for "us" and "them" both encompass the identical root letters.

I was a bit disappointed in the portrayal of the rabbi by Nehemia Persoff, the 72-year-old Hollywood character actor, fondly remembered for his amiable one-man show, *Sholom Aleichem*, in his past appearances at the Posluns. On opening night in the present play, he sometimes slurred his lines, and at other times was excessively shrill, verging on hysteria. Undoubtedly, however, he will polish and modulate his performance before the end of the engagement.

Unfortunately, since the play depends on its suspenseful revelations, it would be unfair of me to reveal anything further about the characterization of his co-star, Cynthia Mace. Suffice to say that she is a fine, non-Jewish California actress, who lends a suitable air of intrigue to her complex role. As she informed me after the play semi-jocularly, "Some of my best roles have been Jewish — namely, the lead in *Anne Frank* and the part of Tevye's wife, Golda, in *Fiddler*."

Director Dan Goldblatt, formerly with the Tzarta Theatre in Jerusalem, broke up this basically static and verbose drama ingeniously. Each brief scene ended with a blackout and the clickety-clack of a whizzing train.

The storyline may be tragic — about two broken Holocaust survivors driven by their private demons of guilt who struggle to help each other. But I'm happy to say that it does conclude on an optimistic note.

The rabbi abandons his hermit-like seclusion, and decides to rejoin the human race; he prepares to emigrate to the newborn state of Israel, resolved to be a peacemaker striving to bridge the "us" and "them" between Jews and Arabs.

Simchovitch gets honors

By
BEN ROSE

TORONTO —

Shafts of sunlight illuminate some of the poems of Simcha Simchovitch in his prize-winning volume *Sorrow and Consolation*, while a few pages on the poet tells the story of five Jewish waifs in Poland who scrabbled for food and hugged stray cats to their bodies to keep warm.

A well-deserved tribute to Simchovitch sponsored by the Friends of Yiddish drew an overflow crowd of 250 at Earl Bales Community Centre recently. The former librarian and teacher and native of the shtetl Otvosk was honored for winning the J. I. Segal book award for Sorrow and Consolation. The same volume won the Toronto Jewish book committee award last year.

Adam Fuerstenberg, professor of English at Ryerson Polytechnical Institute and chairman of the Toronto committee, said that despite his Holocaust experiences, Simchovitch has retained an optimistic outlook.

"Simcha is unusual because he has embraced wholeheartedly what Canada, and Toronto in particular, has to offer, its rich variety of cultures, its tolerance, its balance, and he celebrates this variety while not giving up his right to remember and to mourn what was lost. And perhaps because he is a genuinely religious man, pious in a sincere, but gentle, tolerant way, not because of simple nostalgia but from real faith, he has not despaired, unlike so many of our poets," Fuerstenberg said.

Premiere reading of several poems

Mezzo-soprano Faye Kellerstein gave a premiere performance of several of his poems. Her concluding number, Wine of Youth was the most lively and well illustrated the talents of Gurion Hyman who set the poems to music, and accompanied her. Kellerstein first read an English translation of the happy poem, before singing it in Yiddish.

By way of a footnote, the singer said the well-known Hyman's Bookstore on Spadina Avenue, owned by Hyman's late father, Ben Zion Hyman, was right next door to a jewelry store operated by her uncle. Gurion Hyman, a pharmacist, and one-time teacher of Yiddish at the University of Toronto, has been writing music for 30 years.

Information about Sorrow and Consolation, Blendiker Herbst, another volume of Yiddish poetry and Selected Poems a volume of poems in English by Simchovitch, can be obtained from the author at 635-7199.

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TWO, a little name for a big-impact play! A rabbi, consummately played by **Nehemiah Persoff**, lost his faith while in Nazi camps. Anna (**Cynthia Mace**), a non-Jewish German contemplating aliyah, seeks his help. Explosive, witty, powerful theatre. Don't miss **TWO**. 8 p.m. Sat. thru Thurs., 2 p.m. Wed. & Sun. at **Leah Posluns Theatre, 4588 Bathurst St., 630-6752**.

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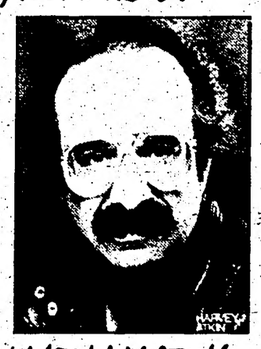

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Arts

Books

By
BERNARD BASKIN

Sages and Dreamers by Elie Wiesel
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For 25 years Elie Wiesel — recipient of the 1986 Nobel Peace Prize, author of more than 30 books, and acknowledged conscience of post-Holocaust Jewry — has presented popular lectures at New York's famous 92nd Street Y.

These presentations dealt with portraits and legends from the Bible and Talmud and from the chassidic tradition. From this spoken archive he has selected one presentation from each year, "about a man or woman whose inspired life story I found intriguing and demanding of investigation."

The author is a master storyteller and one of his successful methods is to ask troubling questions: Why doesn't the name of God appear in the Book of Esther? What prompted the wise Rabbi Akiba to crown General Bar Kochba as messiah and savior of his people? Why did Rachel wait faithfully for 24 years for the return of Akiba, her husband?

How did Rabbi Hananiah ben Teradydon accept martyrdom at the hands of the Romans?

A survivor of the Holocaust who has told his story many times over, Wiesel approaches his rich, many-sided material in terms of human suffering and God's seeming injustice. Noah and his family, for example, survivors of the Flood, become a kind of paradigm for the horror of our time.

Like a released concentration camp prisoner, Noah, "walked ashore and discovered the empty devastated land. He must have looked for familiar ground, vantage points, cities of light and life, dwelling places and their sounds."

Twelve of the lectures deal with Talmudic sages and because this subject matter is less familiar than the biblical, it is of greater interest and immediacy.

Rabbi Meir, wise but obstinate, travelled widely. He debated with heretics and philosophers and even carried on a dialogue with Cleopatra. She requested his frank and expert opinion on the question of whether the dead in the afterlife go around clothed or naked.

Once, according to a strange legend, Rabbi Meir, believing that women, "have weak minds and no willpower," asked one of his pupils to try to seduce his wife. The student succeeded. Rabbi Meir won the debate but lost his wife. Brurya, seized by remorse, hanged herself. Both her husband and young lover had lied to her.

Wiesel's style is interpretive, anecdotal, reflective — rather than scholarly. He strives for abiding spiritual content. There is little concern for liberalism as a splendid teacher strives to animate both heart and mind. This is a moving and informative mosaic of portraits out of the past that helps to illuminate the present.

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Arts

Frank Rasky's SHOWBIZ SHORTS

Two gorgeous-looking singers who specialize in Yiddish ballads dropped around to see me at *The CJN* newsroom with a conquest in mind.

Since I can't resist talented Jewish beauties, I succumbed easily to the pair of enchantresses.

Frank Rasky

Gloria Valentine, the raven-haired charmer, and **Batsheva Avery**, the honey-haired siren, are co-founders of the newly-formed, non-profit Jewish Artists' Scholarship Society. It's designed to support and promote professional Yiddish folksinging and storytelling.

In short form, it's called JASS (to rhyme with sass). And the sassy entertainers are throwing a founders' fundraising party on Dec. 8 at the Koffler Art Gallery, 4588 Bathurst St. (636-2145), which promises to be a freilich wingding.

It has the blessing of the committee for Yiddish of the Jewish Federation of Greater Toronto. And the entertainers will include Toronto comedian **Harvey Atkin** (of the *Meatballs* movie), who will act as emcee; Broadway musical director **Zalman Mlotek**, who co-produced the Yiddish musical *Those Were The Days* at the Leah Posluns Theatre recently; the **Anne Lederman** Trio; and Yiddish singer-musicologist **Faye Kellerstein**, who will perform some of **Molly Picon's** tunes.

Batsheva

Gloria Valentine

Batsheva (who prefers to be billed with her first name only) former host of CITY-TV's *The Chai Show*, will sing her Ladino Chanukah song, *One Candle*. And Valentine, one of the touring Yiddish Players, will sing her *Romania* signature ballad, as well as *Shvigaro* (meaning mother-in-law), her comic parody of the opera's *Figaro* aria.

"English translations of Yiddish lack the original flavor," says Valentine. "For warmth, and humor, and *tam*, you simply can't beat Yiddish, because it's the language that touches the heart and the soul." For ticket information, phone **Shelley Glass** at 889-4192.

Mazel tov to the prolific **Andrew Pifco**, a 21-year-old student at University of Toronto, who has combined courses in political science and marine biology while producing and directing the Broadway musical, *Man of La Mancha*, running from Dec. 3 to 7 at the Alumni Hall Theatre, 121 St. Joseph St., (926-7268). Another Jewish student, **Dan Nashman**, plays the lead role of Don Quixote, and **Samantha Preshner** has designed the sets.

This holiday season, for youngsters aged 3 to 7, I recommend the purchase of the incomparable *Chanukah Story Tape* produced, written and performed by the Toronto husband-and-wife team of **Laurence Gilman** and **Miriam Laurence** (651-7048). The couple, who teach acting at the Leah Posluns Theatre School and Young People's Theatre, are also wonderful entertainers at family festivities.

Laurence Gilman, who'll be doing a solo act Dec. 9 at the Shaarei Shomayim Synagogue, says people of all ages go for their Yiddish, Hebrew and English tunes. My favorites are *Dreidel, Dreidel, Latkes, Latkes*, and *Shake The Temple Down* to a rock beat. Their newest cassette titled *In The Jungle Of Dreams* is very listenable.

Also warmly recommended is *Chanukah Suite Number One*, created by Toronto composer **Milton Barnes**. It will be performed Dec. 19 by the North York Symphony conducted by **Kerry Stratton** at the Leah Posluns Theatre (630-6752).

The Young People's Theatre, at 165 Front St. (864-9732), has initiated a Monday Family Storytelling Series. One of the four storytellers who'll be performing Monday, Dec. 9 and 16, is the Jewish raconteur **Aubrey Davis**; he'll recount *Yenkel's Miracle* and *The Stone Soup*, in which a beggar feeds a whole town from one potato.

The Canadian Children's Dance Theatre is presenting a wonderful holiday season show called *Wintersong*, running from Dec. 19 to 22 at the Premiere Dance Theatre at Harbourfront, 235 Queen's Quay W. (973-3000). Harpist **Judy Loman** and 30 members of the Toronto Children's Chorus will perform background music while the Jewish choreographers **Danny Grossman**, **Maxine Heppner** and **Serge Bennathan** will dance to their own creations.

I bow out with this exit line from the American writer **Cleveland Amory**:

"Opera is like a husband with a foreign title — expensive to support, hard to understand, and therefore a supreme social challenge."

Sensitive issue probed by director

By
SHELDON KIRSHNER

The 1987 Klaus Barbie trial shook France because it touched a raw nerve — the extent to which French men and women collaborated with the Nazis.

French collaboration with the Germans is not exactly startling. Vichy France, after all, worked hand-in-hand with the Nazis and pursued Jews just as vigorously, if not more so, than the German occupiers.

And yet a cherished myth arose that France had not really compromised its ideals during this dark period. Hadn't practically every red-blooded French man and woman joined the resistance? Hadn't they all fought the Nazis tooth and nail?

The truth is rather more complicated, as the celebrated Barbie case served to reiterate.

The talented French Jewish film director, Claude Berri, looks at this still-sensitive issue in *Uranus*, which features an all-star cast. *Uranus* will be at the Bloor Cinema until Dec. 6 and then will play at two other Festival theatres in Toronto, the Revue and the Paradise.

Uranus is set in a small, bombed-out town in the spring of 1945, shortly after the end of World War II. The people are free at last, but the recriminations have just begun. Who did what during the occupation? The question preoccupies the town as normalcy slowly sets in.

In a somewhat didactic style, Berri's chief characters are representative of the ways in which France responded to the occupation. They are types, but they are not blatant stereotypes.

Archambault (Jean-Pierre Marielle) typifies the detached middle-class person who bore the hardships of the war with self-serving silence. Now, in 1945, he and his family share their flat with a Communist functionary (Michael Blanc) and his family and with a dreamy high school teacher (Philippe Noiret) who lost his wife, home and classroom in the war.

Maxime Loin (Gerard Desarthe) and Monglat (Michel Galabru) represent the collaborationist strand of French society.

A newspaper editor during the Vichy era, Loin clings to his fascist beliefs, maintaining that Hitler — and National Socialism — "were our last chance." Now on the run, he finds refuge in Archambault's home.

Monglat is a profiteer, having preyed on the weak to amass a fortune under the eyes of the Germans. He has powerful connections in government and the police force. The inference is plain — Monglat's friends are as guilty as he.

In terms of sheer drama, Leopold (Gerard Depardieu) is endlessly interesting. Bombastic and yet soulful, he owns the local bistro. It appears he was a black marketeer during the war, and like many Frenchmen, implicitly accepted German rule. In self-defence, he claims that he hid a Jew and that he "pissed into the Krauts' wine."

But for all his rationalizations, Leopold is running scared. Rochard (Daniel Provost), a railroad employee and petty Communist, has falsely accused him of sheltering the fugitive Loin. In retribution, Leopold — a former strongman in a circus — physically abuses his tormentor.

In his quest to describe its effects on ordinary mortals, Berri also examines such questions as marital infidelity, father-son discord and cynicism in politics.

He leaves very few stones unturned.

Koffler exhibit opens

TORONTO —

The Koffler Gallery will premiere the exhibition Lounging Ladies, an installation by Cynthia Kemerer on Tuesday, Dec. 10, 1991 at 8 p.m.

Kemerer's new installation is the result of two years spent in Ethiopia, where the artist was faced with a number of curious juxtapositions. Kemerer's husband was fulfilling a foreign service assignment, which left her in the company of the other foreign service consultants' wives in a lush, green land of plenty, a sharp contrast to the starvation and suffering experienced by the Ethiopian people under the despotic rule of the Communist Party.

This country of jarring opposites led Kemerer to the cut and paste method of her recent installation work. The result was 10 life-sized "lounging ladies," cut-out mixed media collages on plywood and covered with plexiglass, whose festive cocktail party clothes help these creatures of leisure express their individuality while remaining members of a larger, powerful social class. Having encouraged her models to dress up. Kemerer was able to further develop techniques of colored paper appliques to give depth and texture to their clothing and jewelry.

With its obvious theatricality, the entire exhibition proposes a juxtaposition between the unreal and the real, which constantly causes us to question whether the "obviously unreal" is much different from the real, or vice versa.

The Koffler Gallery will also premiere Morality Tales, an exhibition of recent work by North York artist Margie Kelk in the Loggia Gallery on Tuesday, Dec. 10, 1991 at 8 p.m.

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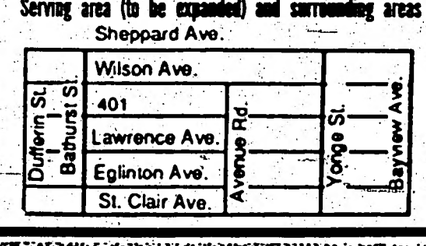

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Adults $12.95 • Children 12 & under $6.95 • Children 4 & under FREE

PURE VEGETABLE OIL COOKING - LOW CHOLESTEROL
MSG - FREE COOKING AVAILABLE

8100 Yonge St. (at Thornhill Ave., just South of Hwy. 7) **731-1666**

LOEB FOOD PEOPLE

HAPPY CHANUKAH

2% MILK
4 L
2.99

COKE OR SPRITE
ASSORTED VARIETIES
24 x 355 mL TINS, 7.0¢/100 mL
5.99

COKE OR SPRITE
ALL VARIETIES, 750 mL BTL.
7.9¢/100 mL, PLUS DEPOSIT
.59

CLEMENTINES
PRODUCT OF MOROCO
2.5 kg BOX
3.99

WHOLE CHICKEN
CHAI KOSHER
3.95/kg
1.79/lb

SUNFLOWER OIL
AVIVA
1 L
2.29

CHANUKAH CANDLES
BOX OF 44
.99

LATKES
GOLDEN POTATO
1.99

WALNUTS
PRODUCT OF CALIFORNIA
JUMBO SIZE
2.18/kg
.99/lb

LEVITTS WIENERS
SKINLESS
375 g PKG.
2.49

CHALA BREAD
EGG
1.59

PANCAKE MIX
STREITS POTATO
6 OZ. PKG.
1.49

MITCHELL'S APPLE JUICE
PURE
1.36 L
.99

CELERY
PRODUCT OF U.S.A.
.89

TURKEY BREAST
CLEARVIEW, FROM THE DELI, STORE SLICED
1.54/100 g
6.99/lb

PRICES EFFECTIVE UNTIL CLOSING SUNDAY DECEMBER 8,1991

LOEB Wycliffe Village
9019 Bayview Avenue, Richmond Hill

LOEB Coulter's Mill
1450 Clark Avenue West, Thornhill

HARVEY KALLES

441-2888 -REALTOR- 488-4488

NORTH

MAGNIFICENT OLD PARK LANE! Exquisite 5 bdrms. — L/L on 230' lot. Pool. Hilltop view/downtown! $1,395,000. Please call Lili Fournier 488-4488.

LESLIE S. OF YORK MILLS Exec. 5 bdrm., 2 sty. 4 baths, finished bsmt., library + fam. rm., 2 w/outs. Please call F. Novack/C. Nightingale to view. Call 441-2888.

REDUCTION! DON MILLS-YORK MILLS. $449K. Magnif. ravine prop. 3 + 1 bdrm. bungalow. 2 f/p's, finished bsmt. Garage. Please call Angie Psihramis 488-4488.

BAYVIEW-16TH. $379K. Fab. 4 bdrm. on 50' lot. Electric garage door, alarm system. Entry to garage from house. A-one! Please call A. Taylor/D. Ruscica 441-2888.

$374,900. SUPERB BAYVIEW VILLAGE 3 bdrm. bung., 3 baths, 2 f/ps., rec. rm., maid's qrtrs., dble. gar., C/A. Gorg. south lot, deck. Please call E. Chelin 441-2888.

SHEPPARD-WILMINGTON. 6 RM. BUNGALOW. Fin. bsmt., CAC, move-in cond. 2 baths, updated kit., ceramic flr. Excellent value. Please call Gert Kerbel 488-4488.

$249,000. GREAT WILLOWDALE starter home. Bright 2 br. bungalow, rec. rm., 40 x 132 lot. Plans avail. for new 3,200 sf. home. Please call E. Chelin 441-2888.

GORGEOUS RAVINE SETTING. Building lot on desirable street. Walking distance to synagogue. 103 x 187 irreg. Ideal for lge. home. Please call A. Carmona 488-4488.

BAYVIEW/YORK MILLS

THE BRIDLE PATH Classic colonial recaptures another time. Set on 5.2 ac. of park-like grounds. Pool/tennis crt. $5,980,000. Please call E. Kalles 488-4488.

THE BRIDLE PATH Fabulous contemporary on 2 ac. Open concept, soaring ceilings & walls of windows. Indoor pool. $4,980,000. Please call Elise Kalles 488-4488.

WILKET RD. — BEST VALUE FOR TRADITIONAL 6 br. with magnif. principal rms. 80 x 200,' bsmt. w/out to garden. Reduced. Please call L. Zuckerman 488-4488.

THE BRIDLE PATH Charm, warmth & traditional elegance are found in this 2 acre estate — pool, tennis court. $3,900,000. Please call Elise Kalles 488-4488.

HYDE PARK CIRCLE Stately 2 sty., 6,500 sf. of beautifully detailed living space with the finest of amenities. $3,680,000. Please call Elise Kalles 488-4488.

THE BRIDLE PATH Prestige & better than new! Rare opportunity! Room for tennis court. 5,300 sf., 3 car gar. Large prop. Please call M. Noar/F. Novack 441-2888.

SENSATIONAL CUSTOM BUILT HOME 7 bdrms., 7 ensuite washrooms, 4 car garage!! $2,630,000. Please call Rhona Friedenthal/Elise Kalles 441-2888.

YORK MILLS-BAYVIEW Owen School area. 80' lot. Large bungalow on ravine on cul-de-sac's end. $599K. Please call Barry Cohen/Carolyn Feldman 488-4488.

CENTRAL

OLD FOREST HILL RD. The ultimate estate for gracious living & entertaining on the grandest scale. Pool/tennis crt. $4,980,000. Please call E. Kalles 488-4488.

$4,380,000. GRAND STONE MANSION on Warren Rd. Double lot 150' x 170'. Oversize rooms. Rarely available. Please call Elise Kalles/Toby Farb 488-4488.

$2,788,000. STATE-OF-THE-ART! Majestic 13,000 sf. on 2 acre ravine lot. 6 br., 10 baths, tennis, squash. 2 pools, perfection! Please call E. Chelin 441-2888.

STUNNING LOWER VILLAGE HOME East of Spadina. Spacious interior 2 family rooms, w/o to private garden & pool. Please call Don Fraser 488-4488.

DRAMATIC VIEWS and prestigious location enhance this contemporary overlooking Rosedale Golf Club. Now $1,595,000. Please call Elise Kalles 488-4488.

STATELY ROSEDALE MANSION with Coach House on 1/2 acre, ready to restore or build your own dream home. Now $1,595,000. Please call E. Kalles 488-4488.

FOREST HILL GEM!!! Totally renovated 5 bdrm. residence on the park. All modern baths & kitchen. Please call Olga Schrage 488-4488.

ROSEDALE ARCHITECTURALLY RENOVATED & elegantly appointed. 3 br., 4 baths, fabulous kitchen & nanny suite. $725,000. Please call Elise Kalles 488-4488.

$538,800. TRULY SPECIAL ALLENBY RENO. 4 br., main fam. rm., spectacular kit., formal LR, DR, sep. maid's qtrs., rec. rm. C/A. Please call E. Chelin 441-2888.

THE KINGSWAY. COMMERCIAL CORE. Opportunity! $495,000. At subway. 900 sq. ft. plus 2 bdrm. apt. Please call Joan Soble 488-4488.

CONDOMINIUMS

BATHURST/CLARK "CONSERVATORY." Park setting, new price $239K. 2 bdrm., 2 baths. Updated kit. Hdwd. flrs, balc., park. Please call Gert Kerbel 488-4488.

FINCH & BATHURST Fabulous 2 bdrm. apt. in the "Savoy." Natural decor, large balcony. Steps to TTC. To view please call Olga Schrage 488-4488.

SKYMARK. Priced at only $265,000. 2 bdrms, fam. rm. + Florida rm. 2 pools, rec centre, won't last. Please call Goldie Feldman 441-2888.

Paul Slavens

RESULTS RESULTS RESULTS

483-4337

AFFORDABLE VENDOR TERMS
$1,890,000. Handsome 3-storey stone Tudor. Elegantly living & entertaining. 6+ bdrms., family rm. Dble. garage. *Edith Weiss.

WARREN ROAD
Vendor will trade. Outstanding Lower Village. Wonderful master suite + 5 bdrms., 7 baths, sensational kitchen. Coach house. *Mary Wasser.

DUNVEGAN/HILLHOLM
$2,350,000. Batonnial mansion. Georgian. Grand foyer. Gracious princ. rms, 6+ bdrms., 6 baths. Central air. Deep lot. *Wilma Freedman.

FOREST HILL RD.
NOW $1,390,000. Classic Georgian. 8 bdrms., library on main, sun-filled princ. rms. Large lot. Close to U.C.C. & B.S.S. **Harold Hillman.

ELEGANCE & FLAIR
$1,195,000. Prestigious Forest Hill. Executive 6 bdrms., 6 baths, gourmet kitchen, family rm., library. *Shelley Fingerhut.

LOWER VILLAGE
$649,000. Picture pretty home in country setting. Updated 3 bdrms., 3 baths, family rm. Beautifully maintained. *Gayle Mitchell.

OLD PARK/RIDELLE
$819,000. Stone-front residence. Grand entrance. 4 spacious bdrms., main flr. family rm. & powder rm, fin. lower level. *Nancy Prussky.

UNBELIEVABLE VALUE!
$499,000. Ridge Hill Dr. Vendor says sell! Updated 4 bdrms., 3 baths, fin. lower level. Many upgrades. *Faith Goldman.

WEMBLEY RD.
$499,000. Handsome resid... 4 bdrms. + den, renovt-ed kitchen + brkfst. rm. CA... drive/garage. *Shelley Fine. SOLD

UPPER VILLAGE
$519,000. Attractive 4 bdrms., spacious princ. rms., main flr. family rm., kitchen w/brkfst. + w/o. Alarm. **Don Wagman.

CHAPLIN CRES.
$499,000. Inviting townhome. 3 bdrms., master ensuite, w/o lower level. Central air/vacuum. Walk to everything. *Marlene Federman.

PRIME CEDARVALE
$649,000. Exciting updated 4 bdrm. home, gourmet kitchen/family rm., multi f/p's, fin. lower level. Pvt. drive. *Betty Cohen.

WARWICK AVENUE
$479,000. Centre hall 4 bdrms., master ens., Main floor den & powder rooms, eat-in kitchen, central air. *Marlene Federman.

DUPLEX — AVENUE RD/EGLINTON
$415,000. Totally renovated. Each unit over 1,200 sq. ft. Great opportunity for owner occupied building. *Morris Simon.

LYTTON PARK!
$319,000. Stunning renovation. 2-storey, 3 bdrms., 3 baths, Jacuzzi. Many extras! Steps to Yonge. *Donna Taylor.

HILLHURST/MONA
$499,000. Inviting 3 bdrm. home. Lovely lot. Sparkling new kitchen. Great location. Priced to sell. *Jack Solomon.

CORTLEIGH BLVD.
$1,295,000. Country setting. Centre hall, 5 bdrms. inc. wonderful master suite, 4 baths, CAC. I/G pool & private garden. *Syma Solomon.

BATHURST/LAWRENCE
NOW $239,000. Excellent starter bungalow in move-in condition! CAC/alarm system. Great lot. Walk to all amenities. *Elise Stern.

JUST REDUCED!
Now $425,000. 1st time buyers. Beautiful rebuilt home. 3+ bdrms., main flr. family rm., brkfst. rm., skylights. CAC. *Shelley Fine.

BATHURST/WILSON — 1ST AD
$449,000. Sparkling 4+ bdrm., main fl. powder rm., finished lower level, CAC, deep lot, private drive. Shows beautifully. *Erica Binder.

ARMOUR HEIGHTS
$299,000. Lovely 3 bedroom, 2 baths, modern kitchen, fin. lower level, CAC, huge deck, 125 ft. deep lot, great buy. *Eve Hillman.

INVESTMENT OPPORTUNITY
$795,000. Bathurst/Wilson. 10 (2 bdrm.) units in high demand area. Major renos done in 1990. Garages & outdoor parking. *Arthur Caplan.

BAYVIEW/STEELES
$579,000. Wonderful 4 bdrm., master with 2 ens., main fl. fam. rm. with fireplace, laund. on main. Expensive upgrades. *Marlene Federman.

LUXURY CONDOMINIUMS

AVENUE RD/ST. CLAIR
$449,000. A rare find! Stunning 2 bdrms., 2 baths, sleek kitchen, 2 car pkg. Concierge. Every amenity. Prestige bldg. *Wilma Freedman.

240 HEATH ST. W.
$498,000. Garden suite. Huge master with ensuite + den, extra bath, 3 walk-outs. Concierge. *Eve Hillman.

YONGE/EGLINTON
$229,000. Motivated Vendor! Spacious 2 bdrm., 2 bath unit, approx. 1,080 sq. ft. Balcony. Parking. **Harold Hillman.

3000 BATHURST
$318,000. Excellent 2 bdrms. + den. 2 baths, kitchen with breakfast rm., insuite laundry. West exposure. *Syma Solomon.

YORK MILLS PLACE
$539,000. Corner suite. 1,823 s.f. 2 bdrms. + den, large eat-in kitchen with window, 2½ baths. Ravine view. **Don Wagman.

483-4337

*Sales Representative **Associate Broker

RESIDENTIAL * COMMERCIAL * INVESTMENT

[redacted]

1 Houses For Sale

ALAN NEWTON

REAL ESTATE LTD. REALTOR

YONGE & CENTRE — BRAND NEW CUSTOM BUILT
Quality built 5 bdrm, fab. Salvarani kitchen, cedar deck, approx. 4,000 sq. ft. Try an offer! Asking $669,000. S. Rovet 764-7200.

FULLY LOADED 5 BEDROOM + 3 ENSUITES
On Spring Gate, custom built 9.5' ceilings, Cellini kitchen, herringbone hdwd flrs, top quality construction. C. Fleischmann 764-7200.

SPRING GATE BOULEVARD — CUSTOM BEAUTY!
Just 6 mins. to shul, this 5 bdrm home boasts over 3,800 sq. ft., income bsmt and a premium lot! Al Sidofsky 764-7200.

VERY ELEGANT HOME ON QUIET RAVINE COURT
Stunning Bramalea built 3 bdrm, loaded with extras. Walk-out basement, quiet st. south of Steeles. C. Fleischmann 764-7200.

BATHURST & SPRING GATE — PRICED TO SELL!
Fantastic floor plan, 5 bdrms, ceramics & hardwood , 3,400 sq. ft., steps to school. C. Fleischmann 764-7200.

PERFECT CHANNUKAH GIFT, BATHURST & CLARK $449K
4+1 bdrms, mod. kit, w/out to large landscaped lot, appls, air, alarm, ceramics throughout & more! Ellie Parker 764-7200.

BATHURST-ATKINSON OVER 2,600 SQ. FT. OF LUXURY
Must see this 4 bdrm, 3 baths, fam. rm. + f/place, white kit, mirror foyer, french doors ++ M. or C. Green 764-7200.

BATHURST-CENTRE "YOU COULDN'T ASK FOR MORE!"
$319,900 for 4 bdrms + finished bsmt, bleached oak kit., marble entry, high ceilings, loaded w/upgrades on court! A. Sidofsky 764-7200.

ROSEDALE NORTH 4 BEDROOMS FOR THE PRICE OF 3!
Great value, main fl. family room, prem. lot, fin. bsmt. + nanny's qtrs, hdwd flrs, marble & more, only $309,900. Al Sidofsky 764-7200.

1ST AD! BATHURST-CENTRE "A REAL GEM" $304,900!
4 bdrms + fin. bsmt. w/sep. entry, white kit, main laundry, ceramics, price of ownership thru-out! Andrea Halpern 764-7200.

BATHURST & CLARK 4 BDRM + INCOME POTENTIAL
Family room, appliances, air, fin. bsmt with separate entrance on quiet court, only $294,900. Al Sidofsky 764-7200.

CLARK-BATHURST BEST VALUE ON CHOICE OF 2 HOMES!
Move-in condition, finished basement. Sarah Rovet 764-7200.

BATHURST & STEELES — INCOME BASEMENT APT.
Great model, 3 bdrms, huge family rm, white kit, dble garage, sep. entry to bsmt, upgraded with air & vac. S. Schwartzman 764-7200.

GORGEOUS STARTER HOME BATHURST & CLARK
A real doll house, fin. bsmt, Jacuzzi, skylight, white kitchen, immaculate! C. Fleischmann 764-7200.

BATHURST & MAJOR MAC — RAVINE TOWNHOME
3 bdrms, 3 baths, w/o bsmt, 23' kit, w/o dining room to huge deck, black & grey decor, air, private yard, upgraded! M. or C. Green 764-7200.

ONE OF A KIND 4 LEVEL BACKSPLIT SEMI
Bathurst S. of Steeles, renovated 4+2 bdrms, family rm, income bsmt, fantastic value! C. Fleischmann 764-7200.

BATHURST S. OF STEELES "ROCK BOTTOM @ $219,800"
Reduced & ready for offers! 3 bdrm semi, white kit, fin. bsmt, will be vacant! Super condition! Andrea Halpern 764-7200.

CONDOMINIUMS

SKYRISE CONDOS @ YONGE & CLARK FROM $249,000
Reduced to sell! Vendor wants to see an offer! 3 units to choose from, grey/white decor, brand new! A. Halpern 764-7200.

BATHURST & CLARK — GREENHOUSE KITCHEN & EXTRAS
2 bdrms, den, spacious unit with 1,224 sq. ft., asking $189K, must sell! Many other styles available. Call "Condo Queen" A. Lipton 764-7200.

RETIRED TO FLORIDA OR 1ST HOME? QUEENS QUAY
Only $159,900! S/W view of lake, 6 appsl. Ellie Parker 764-7200.

"WE TURN *REALTY* INTO *REALITY*"

TRANSWORLD

SIMCOE INC. REALTOR

INVESTMENT WITH GREAT RETURN
94 x 220' lots, 3 apartments, ice cream parlour in full operation. Vendor says sell, sell, sell. For more info. call Pat Ferri 324-2888.

HIGHWAY POTENTIAL
900 Ft. frontage, 4,300 sq. ft. free standing building with 3 bedroom apartment - restaurant - body shop - car sale. Time to move on. Priced for quick sale. Pat Ferri 324-2888.

REAL ESTATE

Forest Hill

Real Estate Inc. Realtor

488-2875 226-1987 886-1988

CENTRAL

DOCTOR'S LIVE/WORK IN FOREST HILL
Immense home E of Spadina, 7 bdrms, 60' frontage, warm + office potential. S. Flancman 488-2875.

LOWER VILLAGE — $995,000
Wonderful 5 bdrm on prime street. Huge solarium kit & fam rm. Financing possible. C. Joel 488-2875.

KIMBARK BLVD. REDUCED TO SELL!
Offer now! 4 bdrm top quality reno. Superb kit & baths. Finished rec room. Pool! S. Slater 488-2875.

AVENUE/LAWRENCE — CUSTOM 3,100 SQ. FT!
Choose finishes - lux 4 bdrm + nanny's on prime street, 40' lot. $649,000. Maurice Gherson 488-2875.

BEAUTIFUL HOME ON COLDSTREAM AVE!
Just move in! Corion and Oak kitchen, fam rm, large ens. + sep. apt. Judy Goldman 488-2875.

REDUCED! PARK LIKE SETTING
Nothing spared in upgrades; 3 bdrms; fam rm; fin. bsmt; dbl dr. Lynda Stoneman 226-1987.

CEDARVALE — HOMES AND GARDENS!
Incredioble detailing & finishing throughout! Absolutely exquisite! Great value! C. Joel 488-2875.

BATHURST MANOR SIDESPLIT $319,000!
Spacious 3 bdrm + fam rm; new kit; 3 baths; fin. bsmt; faces park! D. Noble/L. Levine 226-1987.

VICTORIAN CHARM — BARGAIN ON ALCORN!
Don't wait for the market to go up! Bring an offer now! Location! Judy Goldman 488-2875.

BATHURST + LAWRENCE BEST BUY!
Fab. det. 3 bdrm, 2 full baths, eat-in kit, CAC, hwrd, fin bsmt. $274,900! Dale Noble 226-1987.

NORTH PROPERTIES

BRIDLE PATH AREA! 2 ACRES!
4 yr new bungalow! Designed for entertaining, tennis ct, pool, 6 car garage. Cathy Kwinter 488-2875.

SENSATIONAL HIGH POINT — 2.1 ACRES!
Paradise! 5 bedrooms, 2 fam rms, formal liv & din rm, indoor pool! Maurice Gherson 488-2875.

POST RD/BRIDLEPATH! $1,358,000
Fab. bungalow — 120' frontage. 4 bdrms, inground pool. J. Maguire/D. Weiser 226-1987.

BAYVIEW/FINCH — TO BE BUILT!
80' x 155' lot, approx 5,500 sq. ft. Triple gar, 5 bdrms, fin bsmt! J. Maguire/D. Weiser 226-1987.

BAYVIEW/TRUMAN — "JUDICIAL SALE"
Unique, unfinished & ideal; profess. residence + office; all offers considered. Gayle Reid 226-1987.

BAYVIEW/SHEPPARD — CUSTOM $788,000
Approx 4,000 sq. ft; 4/5 bdrms, fin w/o bsmt, top quality. J. Maguire/D. Weiser 226-1987.

HIDDEN TRAIL/STEELES 5 BDRM!
Entertaining home w/fam rm; lndry on main; fin. pine base dble dr. L. Stoneman 226-1987.

REDUCED FOR QUICK SALE — WALK TO
Subway 3 bdrm w/traditional charm; hrdwd thru-out; new kit + bath; motivated! L. Stoneman 226-1987.

BEST BUY IN THORNHILL $314,900
4 bdrm backsplit + fam rm; fin lower; Jacuzzi; dble gar; bring offers! Janie Lerner 226-1987.

LESLIE/STEELES EXEC. TOWNHOUSE!
Beautiful end unit; 3 bdrms; gourmet kit; 3 baths. D. Weiser/J. Maguire 226-1987.

DON MILLS/SHEPPARD — TOWNHOUSE
End unit, 3 bdrms, eat-in kit; fin. bsmt; lowest price in area! J. Maguire/D. Weiser 226-1987.

CONDOMINIUMS

FOREST HILL P.H. CONDO! $549,000!
Steps to TTC & shops. 24 hr. security, pool & exercise facilities. A must to see!! Cathy Kwinter 488-2875.

$525K 2 BR SUITS RETIREES DELUXE
Small bldg only / floor upgraded throughout, 2 balconies. A jewel. Sharon Flancman 488-2875.

SKYMARK *LARGE* *UPGRADED*!
$419,900. **Marty Wagman** 226-1987.

WILSON + AVENUE RD. CONDO. $199K
Great view from this Tridel condo, 2 bedrooms. 2 baths. Vacant. Loaded. Joseph Cowen 886-1988.

$139,900. GREAT OPPORTUNITY!!!
2 bdrm; 2 bath + sol; 5 appliances, superior building w/all amen. Loretta Grammer 226-1987.

3 LOCATIONS TO SERVE YOU

488-2875	226-1987	886-1988
439 Spadina Rd. (Suite 202)	386 Sheppard Ave. E.	404 Steeles Ave. W.
Toronto, Ont. M5P 2W3	Willowdale, Ont. M2N 3B7	Thornhill, Ont. L4J 6X3
Fax (416) 488-2694	Fax (416) 226-3067	Fax (416) 886-2031

BEST BLOCK ON BRIAR HILL

Stunning 4 baths, 3 + 1 bdrs, spacious rooms w/ main flr family rm, b/in library & entertainment centre, mrble foyer, center hall plan, priced to sell $599,000, 635 Briar Hill.
CHESTNUT PARK REAL ESTATE LTD.
Margaret Hutchison, B.A. **925-9191**

LOCATIONS LOCATIONS LOCATIONS

LOCATIONS RESIDENTIAL REAL ESTATE SERVICES INC.
REALTOR

YONGE & HENDERSON
$199,900. Luxurious 3 bdrm. home. Features include central air-conditioning, hardwood floors, r deck, pot lighting, w/o to garage and much more! Si[SOLD]e heart of prestigious Thornhill, this home is close to tra sit, schools, shopping, etc. Call David Lieberman, Sales Representative, 771-7100.

GREEN LANE — EXCEPTIONAL!
¾" stained oak hardwood in this custom Georgian-built home, huge w/o kitchen, marble fireplace in large master w/beautiful ensuites off all bedrooms. This home has it all, don't miss it! Inquiries: Jeff Tabachnick, Associate Broker, 771-7100.

REDUCED! — BATHURST-CLARK
3 bdrm home with dble car gar. Fabulous premium lot on cul-de-sac, reno kit. overlooking fam. rm., rec room with built-in bar, main flr laundry. Steps to Synagogue, move-in condition. $279,900. Elin Beaumont, Sales Representative, 771-7100.

HEART OF THE ANNEX
$349,000 Five bedroom opportunity for great investment. This home will be sold, so if you are in the market to buy call now before it's too late. David Lieberman, Sales Representative 771-7100.

AVENUE ROAD & 401
1 + 2 bedroom units. Great location. Super facilities. Priced lower than builders. Great value. Call Joseph Soer, Sales Representative, 771-7100.

FINCH & BATHURST
2 bedroom, 2 baths, balcony, rec. centre with indoor pool, lots of extras. Call Joseph Soer, Sales Representative, 771-7100.

BATHURST & ANTIBES
$137,500, central air, 3 appliances, great south balcony, immediate possession available. Why pay rent? Call Joseph Soer, Sales Representative, 771-7100.

771-7100

ALAN UNGERMAN

REALTY LIMITED REALTOR

731-7111

BATHURST-STEELES — ALL YOU COULD WANT!
4 bdrm., fin. bsmnt., nanny's qtrs. $319,000. Ted Waxman, 731-7111.

SPRING FARM — A REAL GEM! $299,000
3 bdrm., fin. bsmnt., skylights, oval tub. Lucy Melamud, 731-7111.

BATHURST-CENTRE — WALK TO BETH AVRAHAM
3+2 bdrm., mn. flr. fam., fin. bsmnt., $267,800. Garry Hazin, 731-7111.

SPRING FARM — GREAT BEGINNINGS
3 bdrm., fin. bsmnt., quiet court, $249,000. Galya Mourad, 731-7111.

BATHURST-CLARK — YOU ASKED FOR IT!
4 bdrm., mn. flr. fam. & laundry, $259,900. Ted Waxman, 731-7111.

SPRING FARM — PRICE SLASHED TO SELL!
Immaculate starter 3 bdrm, quiet court $255,000. Michelle Kahn 731-7111.

BATHURST-STEELES — QUIET COURT!
Sparkling 3 bdrm., mn.. flr. fam., in-law apt., $269,900. Bella Beer, 731-7111.

BATHURST-CLARK DREAMS REALIZED
4 bdrm., mn. fl. laundry. Dbl. gar. Extras. Ted Waxman 731-7111.

BATHURST-STEELES — 3 BDRM. TOWNHOME
End unit, 3 bths., firepl., gar., $209,900. Evelyn Pollock, 731-7111.

LESLIE-STEELES — EXECUTIVE TOWNHOME
3 bdrms., fam. rm., 2 firepl., $299,900. Dillon Jones, 731-7111.

BATHURST-SHEPPARD — THRIFTY BUNGALOW
3 bdrm. bung., fin. bsmnt., deep lot, $249,900. Steve Kruger, 731-7111.

ARMOUR HEIGHTS — AWAITS YOUR INSPECTION!
4 bdrm., ensuite, great lot, quiet street. Ellen Fisher, 731-7111.

LARNELL REAL ESTATE LIMITED

STORES & APARTMENTS

*DAVENPORT/OLD WESTON RD. $199,000 1 store + 1 apt.
*DOVERCOURT/DUPONT. $169,900. 2 stores, 2 apts.
*DUFFERIN/EGLINTON. $350,000. 1 store, 1 apt.

SHELDON LAIWINT 782-0888

BATHURST AT GLENCAIRN CONDO
$259,000 New 2 bdrm & den suite. Luxurious. 6 appliances and 2 pkg. spaces. Jacuzzi en suite. Concierge & sabbath elev. Only one left! *E. Segal 256-1388.
*Sales Representative
Royal LePage Real Estate Services Ltd. Realtor

1 Houses For Sale

FOX

VIEWMOUNT
4,100 Sq. Ft. of Luxury! Under construction! Choose your own finishings.

BATHURST/LAWRENCE
4 Bdrm, Huge reno. kit. overlooks park, only $299,000.

BATHURST/WILSON
3,400 Sq. Ft. of luxury to be built! Choose your own design + Finishes! Best price in area. Only $599,000.

BATHURST/WILSON
3 Bdrm., bung, shows to perfection, sep. entr. to apt. Only $279,000.

GLENRUSH
50 x 134 Lot. Fabulous location. Only $329,000.

DAVID EICHORN 787-1712

BATHURST/GLENCAIRN
3,850 Sq. Ft. 4 bdrm, custom built home, 3 bdrms have ensuites, marble ent., hdwd floors, oak staircase R. Pelcowitz 661-8022.

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Fab. cor unit 2 bdrm sol, 2½ baths marble foyer Cellini kit. Cer. CAC. Large Lr & DR. 2 pkg spaces, locker fantastic view, fab plan. Mot. vendor. Call Sidia Cowen, Sales Rep. Homelife Heritage Group Ltd. 764-7111.

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Canada Trust Realty

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$275,000 Spacious 3 bedroom plus den, 2,272 sq. ft., extra large terrace overlooking city and lake. Financing is availble from vendor. Not to be missed.
Helene Katz 481-3443

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Starting at $140,000 for a renovated 1-bedroom, 1,049 sq. ft. We have 2, 3 & 3 bdrms. + den available. Come to view these exceptional apartments December 8, 1991, from 2-4:30 p.m. Helene Katz, 481-3443.

2 Houses For Sale Private

Bathurst/Patricia - Reduced. Updated. Sidesplit. 4 bedroom plus family room walk-out. Fireplace. New kitchen. Air conditioned. Alarm. Garage. Lot 58'x132'. $345,000. Available also for rent. 782-8884. 7946

3 Houses For Rent

Bathurst/Clark - 3,800s.f. 5 bedrooms. 2 ensuites. Library. Huge master with sitting area. His and her walk-in closets. Florida kitchen. 738-5978, 731-2136. 7759

Yonge/Sheppard - 2 bedroom main floor bungalow. $1,000 inclusive. January 1st. 340-3702 days, 631-6110 evenings, weekends. 7884

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Lge split level. 3 + 2 bdrm. 4 bath. Good size liv. & din. Up-to-date kit., fam. rm., dble gar.

CLARK-BATHURST
4 bdrm. 2-storey. Liv/din. comb. Lge kit., fam. rm., w/o, fin. bsmnt., dble gar,

BATHURST-YORK DOWNS
New qualit[SOLD], den, fam. rm. w/o. D[illegible]miss. A-1 buy.

BATHURST-JCC
Custom built 4+ bdrm, den, fam. rm. w/o. Fin. lower lev. Rav. lot. Dble. gar.

FINCH-WILMINGTON
3-4 bdrm, 2-storey, den, fam. rm. w/o. Fin. bsmnt. Rav. lot.

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BATHURST - LAWRENCE
$325,000 - 3 Bedroom, 2 Storey home. Stone front - 62 x 125 Lot. $275,000 - 3 Bedrm, finished bsmnt - Vendor has to sell - also choice of good lots around Bathurst and Glencairn. D. Abraham Sales Representative, Canada Trust Realty Inc. 783-3333.

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BATHURST & CLARK
$385,000
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6 Condominiums For Sale

- **PRIMROSE.** 1,300 sq. ft., "Larkspur." Perry Waisglass, 731-7111.
- **133 TORRESDALE** 3 bdrm. $219,900. Susan Hochman 731-7111.
- **333 CLARK.** 1,600 sq. ft., penthouse. Lucy Melamud, 731-7111.
- **LANDMARK III.** 2 bd., sol. $209,000. Ted Waxman, 731-7111.
- **96 FIFESHIRE.** 1,550 sq. ft. $265,000 Michelle Kahn, 731-7111.

UNGERMAN RLTY. RLTR.

7 Condominiums For Rent

Promenade. 2 bedroom, 2 bath. 5 appliances. $1,200. 889-2913. 7944

6 Condominiums For Sale

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SKYMARK CLASSIC: Leonardo model, 2,784 s.f. + 397 s.f. terraces, only 9 in the bldg., 1 of the largest suites. Upgraded 3-bdrm., fam., 2 sep. entr., perfect for guests or nanny.
SKYMARK II: Luxury S.-E. corner poenthouse. 2 sep. bdrms. w/ens., fam. w. o.b.f.p., immense wraparound balc. overlooks lake & city, 1 of the best views in Skymark. Price drastrically reduced, won't last. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST**, 441-2003/24 hr. on call, carphone + pager. **SANTEE REALTY INC.**

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SANDI HATFIELD 283-1500

Bathurst/Clarke - $165,000. Luxury 2 bedroom, 2 bath. Parking. 5 appliances. No agents. 881-6340.

130 Neptune. 3 bedroom. 4th floor. Asking $199,000. Call Alex, 477-8694 or evenings, 731-2805. Make an offer. 7744

7 Condominiums For Rent

Bayview/Sheppard - Luxury 2 bedroom. 5 appliances. Air. Pool. Newly painted. Clean. Broadloom. Drapes. Park-like setting. February 1st. 223-8452. 7952

10 Accommodation Available

Bathurst/Eglinton - Large furnished room. Bath, fridge. Subway. Parking. Quiet home. Non-smoking male preferred. $350. 782-4684. 7961

12 Shared Accommodation

Bathurst/Eglinton - Furnished room and private washroom. Kitchen privileges. 782-3904. 7915

13 Apartments For Rent

Allen/Lawrence - Main floor 3 bedroom, 2 bath in 6-plex. Laundry, parking. 783-8431 days, 886-5515 evenings. 7908

Bathurst/ Haddington- Unfurnished 1 bedroom flat. Upper half of house. Private entrance. $560 plus utilities. 444-6810. 7913

Steeles/Hilda - 1 bedroom basement. Separate entrance. Non-smoker. 225-8021 after 6pm. 7929

2 bedroom main floor basement. Kitchen. Furnished. Parking. Cable. Separate entrance. Non-smoker. 781-1209 evenings. 7953

Bathurst/Lawrence - 3 bedrooms. Steps to subway, shopping and synagogue. 782-5184. 7740

Bathurst/St.Clair - 2 bedroom upper in duplex. Separate entrance. Garage. Backyard. 783-0179, 886-5515. 2 small bedroom basement available also. 7909

Luxury furnished apartment. January 15-March 15. Don Mills/Finch. 497-6270. 7897

Bathurst/Wilson - Brand new basement apartment. Furnished/ unfurnished. 881-9042. 7914

Bathurst/Finch - Large basement apartment. Broadloom. Laundry. 2 large rooms. Separate entrance. Fireplace. Bar. $775. 331-1593 pager. 7945

Bathurst/Lawrence - Furnished basement. Newly built religious home. Kosher kitchen. Close shuls, schools, shopping. 789-1515. 77948

Bathurst/Sheppard - Bungalow. Furnished/ unfurnished 3 bedrooms. Living/dining. C.A.C. New appliances/ laundry. Garage parking. 631-7738.

Bathurst/York Downs - Furnished/ unfurnished bachelor basement. Appliances. Parking. Separate entrance. 631-7738 7815

Bathurst/Lawrence - Bachelor basement. Non-smoker. $425. 863-2634. 7956

Marlee/Lawrence - Triplex. Newly decorated 3 bedroom, 2 bathroom. Parking. Laundry. Near subway. 781-5742. 7905

20 Cottages For Sale

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23 Florida Property For Rent

Hallandale. Oceanview Park. 1½ convertible. Furnished. Season or yearly. 977-6380. 7768

23 Florida Property For Rent

INVERRARY AREA.
Seasonal Rental $1,200/mo. (3 mo. min.), fully furnished 2 bdrm., 2 bath model avail. Call: Stonebridge Gdns.
(305) 733-9663

Arlen House East/ Miami Beach. Large 2 bedroom wraparound. Well furnished. March and/or April. $2,000 monthly. Hamilton 416-627-0303. 7965

Hallandale. 2 bedroom on the ocean. January or February. References. 481-2200, 785-8859. 7824

Snowbird. Special. Ft. Lauderdale area. Lovely spacious 2 bedroom, 2 bath condo. Fully furnished and carpeted. All amenities. 202-244-0479. 7765

Lauderhill/Inverrary - Seasonal rental. 1/1½ or 2/2. Completely furnished. Washer, dryer. Free cable TV. Security. Heated pool. Tennis and active clubhouse. 305-733-6293, 6-10pm. 7745

Surfside. Brand new fully equipped, 2B/2B on beach. January, February, March. $2,300u.s. monthly. 514-484-1890. 7893

24 Florida Property For Sale

MiMi Pellet
"Your French Connection"
(Je parle Francais)
wants to help you buy a house or condo in Sarasota, Siesta Key or Longboat Key - Florida
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Home - (813) 924-4208
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Delray Beach/Gleneagles - Best view. 2 bedroom plus den/ downstairs. Golf equity. Many extras. Available. January. 516-364-6907 evenings, 516-499-2500 days. 7741

Pompano Beach/ Palme Aire. Oaks Clubhouse area. Newly furnished 2 bedroom, 2 bathroom condominium. Screened sunroom overlooking water in 2 storey building, next to pool. 24hr security. 5 golf courses, swimming pools, tennis courts and spa. Close to all shopping and restaurants. 10 minutes to private beach. $83,900u.s. For information call 770-4350, Florida 305-968-6342. 7967

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25 Florida Property For Rent or Sale

Ft. Lauderdale, 2 bedroom, 2 bath condo. Near shopping. Carmelina, 635-8117 evenings.

W. Palm Beach. Rent with option to buy, 1 bedroom villa condo. Minimum 3 months. $900. Days 832-2293, nights 476-2383. 7649

26 Florida Accommodation Wanted

For March. Prefer Century Village/ Deerfield. Clean, reliable couple. References. 633-1847, 782-5062. 7947

27 Israel Properties

Property in Israel wanted. All kinds. Call Mr. Jacobs. 771-1915. 7802

Israel properties wanted, willing to pay in cash dollars. Zohar 882-6544. 7874

2 bedroom apartment. Holon. Best location. Garden level. 590-9866. 7892

31 Industrial Commercial Space

Bathurst south of Wilson. 1,100s.f. store. Available immediately. VR Business Centre Inc. 636-6700. 7925

33 Vacation Properties

St. Martin/Dawn Beach. December 12-26. Beautifully equipped 1 bedroom apartment, balcony with sea view. $760u.s. p.w. Airline booking out of Buffalo if required. 233-1045. 7940

Holiday Valley/Franklinville, New York. 15 minutes to Holiday Valley ski area. House sleeps 8. Cable T.V., all amenities. Available weekly or weekend. 716-632-3063. 7660

Palm Springs. 2 bedroom, 2 bath multi-level condo. Fully furnished. Walking distance to downtown. Pool, tennis, raquetball. $1,500 monthly. Available January, March, April. 213-654-4486. 7912

37 Investment Properties

POWER OF SALE
90 suites, downtown Toronto, 15% down, yield 13% return. Glenn Haskett, 922-5777, Re/Max Urban Realty Inc. Rltr.

38 Announcements

Jewish Information Service- Let us help you connect. 635-5600. 7506

39 Social Announcements

Orlinsky-Blankenstein. Clara and David Orlinsky are pleased to announce the engagement of their daughter Marla to Larry, son of Freda and Abe Blankenstein. 7954

Flicht-Einhorn. Joe and Marlene Flicht and Gaille and Willie Einhorn are thrilled to announce the engagement of their children Elyse Beth to Sheldon. The wedding will take place late Autumn. 7922

42 Articles for Sale

Chinese furniture. Grandfather clock, coffee table, vases, screen, plaques. 663-8675. 7743

46 Employment Opportunities

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Send resume and references to: Rabbi Marvin B. Pachino, Headmaster, 200 Wilmington Avenue, Downsview, Ontario, M3H 5J8. No telephone calls, please. 7907

Rabbi/Traditional congregation, Dayton, Ohio, is looking for a young dynamic person. Excellent pay and benefits. Please send resume to Helene Rubin, Executive Director, 7020 North Main Street, Dayton, Ohio, 45415. 7963

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We need a pleasant, caring person with wheels to act as companion for pleasant, caring senior. No housekeeping or cooking needed. 3-4 afternoons including weekends. 480-0760, 482-3555. 7923

47 Employment Wanted

Bookkeeper. Experienced. Acc-Pac, WordPerfect. Full/ part time. 882-7929. 7895

48 Business Opportunities

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We provide ego related souvenirs and momentos at Bar and Bat Mitzvahs; large parties, company picnics, corporate events, employee appreciation days, trade shows and hospitality suites, etc. The product line could be enlarged offering other party services.
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49 Financial Opportunities

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50 Domestic Help Available

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51 Domestic Help Wanted

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52 Personals

Tel-Aide: the Jewish Distress Line. Can we add some sunshine to your life? 636-9610. 7510

Newcomers to Toronto: Jewish Women's Federation (of Jewish Federation of Toronto) would like to officially welcome you to the city. If you are a newcomer or know of one, please call 635-2883 ext.135 to receive a warm greeting and welcome bag. 7904

53 Business Personals

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54 Personal Companions

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For these ads simply address your mail to:
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10 Gateway Blvd., Suite 420
Don Mills, Ontario M3C 3A1

You are an attractive lady, mid-30's, sincere, friendly, caring, considerate, affectionate, a non-smoker, not too tall, who is seeking a serious relationship. I am a well established, marriage-minded Ottawa businessman (apartment rentals), 47 (but look younger), well educated, semi-orthodox, average looking, 5'8", have similar qualities of character, looking for a lady with whom to share not only the warmth and glow of Chanukah lights, but also with whom to share each others warmth and to light up each others life. Photo appreciated. Box 5303 CJN. 7949

Attractive, divorced lady, 41, warm and caring, non-smoker, would like to meet a marriage minded gentleman. Reply to Box 5296 CJN. 7882

Young, attractive female professional, intersted in outdoor activities, cooking, travel and romance, seeks a professional male (29-36 years) with similar interests for a meaningful relationship. Photo appreciated. Box 5300 CJN. 7921

Teacher, male, mid-thirties, non-smoker, non-drinker, would like to share life with a sensitive, honest, and sincere marriage-minded girl 20 to 35 for a lifetime committment. Box 5304 CJN. 7962

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Very attractive, elegant, sweet brunette with long beautiful wavy hair, and pretty hazel eyes, slim, 5'5", who is good natured and sincere, who values conversation, kindness, sense of humour and enjoys dining out, films, and very family oriented. Seeking (30-40) professional businessman. Photo a must. Box 5250 CJN. 7942

To all the SJFs, how would you like a caring, down to earth friend. This SJM, 30, enjoys movies, music and desserts. Take a chance, write today. Caring, down to earth SJFs need only apply. Box 5295 CJN. 7881

Accomplished professional woman, articulate and energetic, seeks man 45 to early 50s with heart, humor and traditional values. Box 5302 CJN. 7931

32 year old male, warm, sincere, outgoing, considerate, self-confident, easygoing, enjoys sports, dancing, travelling, long walks, seeking young professional cute female, (non-smoker), under 28, for long lasting relationship. Box 5284 CJN. 7700

Attractive professional male, caring, fun and well educated, seeks female (24-29 years) who enjoys quiet evenings, canoeing and long walks. Must have a terrific sense of humour. Photo appreciated. Box 5299 CJN. 7920

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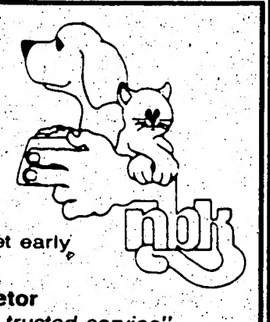

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Business Outlook

Schwartz perfects fundraising

By
CYNTHIA GASNER

TORONTO —

Fundraiser Ruth (Steinberg) Schwartz has taken her years of experience into a new venture — using her knowledge to help charities raise funds for their services.

"I am now privileged to be associated with Charitable Funding Initiatives Inc., fundraising support consultants in the area of planned giving, bequests, gifts of life insurance, and other projects," says Schwartz. "We offer individuals and corporate donors the opportunity to recover the value of a current donation in their estates or assets."

She explains that these programs provide a unique opportunity for charities to receive large amounts of current funds as well as significant endowments. "And because CFI is paid by and large on a contingency fee basis, the charity can receive large present and future funds without compromising its operating budget."

Schwartz has a degree in psychology from the University of Toronto and received a teacher's diploma at the College of Education. She taught typing and shorthand at the Central High School of Commerce.

Married to Chuck Schwartz, a partner in the law firm of Goodman and Goodman, she returned to work after raising her two daughters — Debbie is now a student at Carleton University and Karen is studying at Concordia University.

Ruth Schwartz

In 1985, she took a position with Canadian Friends of Bar Ilan University, moved to the State of Israel Bonds working with the lawyers division and new leadership and became the fund raising co-ordinator for the Metro Toronto Branch of the Canadian Diabetes Association. She notes that "during my tenure with the Association, revenues more than doubled."

As a senior consultant at CFI, Schwartz and her colleagues develop and implement major fundraising initiatives. "We do not sell insurance or any other product or make a commission on these products," she says. "We recommend the vehicle to be used."

Schwartz notes that although there are people who specialize in the use of planned gifts for the benefit of estate planning to individuals, "CFI is the only group that works directly with organizations in both areas of current and deferred giving."

She adds that in an economic climate of soaring public debt and recurring recessions, charities can no longer depend on various levels of government to meet current, near-term or long-term funding needs.

"Charities must now look to new and innovative revenue-generating sources." She says that CFI specializes in four sources for substantial current and future funding — major donations through their "Recovery Plan," planned gifts in their "Multiplier Plan," revenue opportunities and corporate foundation appeals.

"Our senior associates and consultants at CFI are committed to finding ways to help our clients establish a secure financial future for their charities."

French project to include Israel

JERUSALEM —

A delegation of French industrialists visited the Tefen high-tech industrial park in the Galilee recently as part of a project to create an industrial renaissance in the Mediterranean region.

The long-term aim, according to the group's leader, Senator Pierre Laffitte, is to create a series of interconnected export-oriented industries in countries bordering the Mediterranean, including Israel.

Laffitte founded the Sophia-Antipolis science-based industrial complex in southern France 20 years ago, and has been promoting similar schemes in Spain and Italy.

"I believe industry, driven to northern Europe during the coal and iron era, is nowadays directed predominantly by human resources. These new industries can and should be centralized in areas where people can enjoy a comfortable and better quality of life, such as in southern Europe," Laffitte said.

"In this context, we are developing the areas around the Mediterranean rim, which we believe could well become one of the most important development regions in the 21st century.

"It would be similar to [industrial regions] around the Pacific rim, but with more humanistic values and a richer culture which would help improve the quality of life, work and production."

Laffitte's philosophy matches that of industrialist and entrepreneur Stef Wertheimer, who founded Tefen on an ideology similar to that of the Sophia-Antipolis complex.

The two remained unaware of each other's activities until former French prime minister Raymond Barre visited Tefen four years ago. His visit ultimately led to a meeting between the two, and other industrialists from France, Italy, Spain, Israel and Egypt, at the French complex earlier this year.

Wertheimer, president of Iscar, was invited to join what he described as the proposed "Mediterranean Club."

He said the aim was to build an "economic road," stretching from Barcelona to Israel and Egypt, by developing industrialization in tandem with traditional tourism projects.

"By promoting export-oriented industry, higher incomes become possible, thereby enhancing the quality of lives which are less involved with the past and are focused instead on planning for the future," said Wertheimer.

The delegation's visit was not confined to philosophical discussions. Laffitte said members of the delegation had already defined several areas of co-operation between Tefen firms and potential counterparts in the French complex.

He said members of the delegation, including the representative of at least one large French company, would meet other Israeli industrialists to discuss mutual interests and find ways to boost exports in both countries, as well as consider possible investment opportunities.

(JPFS)

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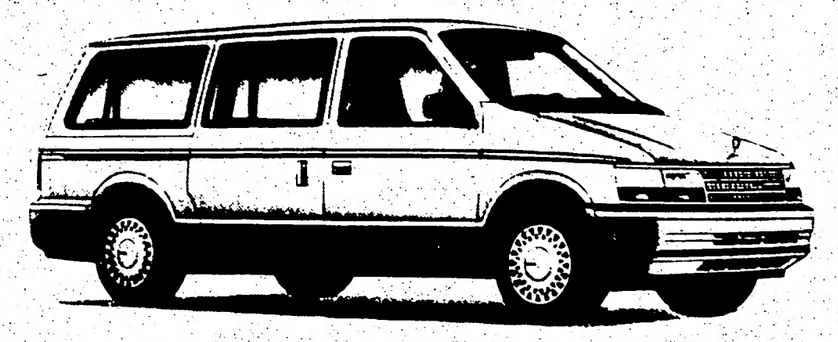

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Viewpoints

VOLUME XIX, NUMBER 6, 1991 | THE CANADIAN JEWISH PERIODICAL

SUPPLEMENT TO THE CANADIAN JEWISH NEWS, Dec. 5, 1991

The Distribution of Antisemitism in Canada in 1984

by Robert J. Brym
assisted by Rhonda L. Lenton

This is an abridged version of a paper published in the Canadian Journal of Sociology *(Vol. 16: 1991). It is based on data from the 1984 National Election Study, which was funded by the Social Sciences and Humanities Research Council of Canada. The data were made available by the principal investigators: Ronald D. Lambert, Steven D. Brown, James E. Curtis, Barry J. Kay, and John M. Wilson. They are not, however, responsible for the analyses and interpretations offered here, which are solely our responsibility.*

* * *

Who is an antisemite? The press reports today's Jewish cemetery desecrations by skinheads, the trials of Holocaust deniers, and various anti-Jewish actions on the part of other fringe groups. Historians document the extent of past antisemitic policies and practices in government institutions and popular movements. But there are few contemporary analyses of the social geography of antisemitism in Canada, telling us exactly how strong antisemitic feeling is in various categories of the population. The following synopsis helps fill that gap in our knowledge. It is based on the results of the 1984 Canadian National Election Study, which was administered to a random sample of 3,377 Canadians.

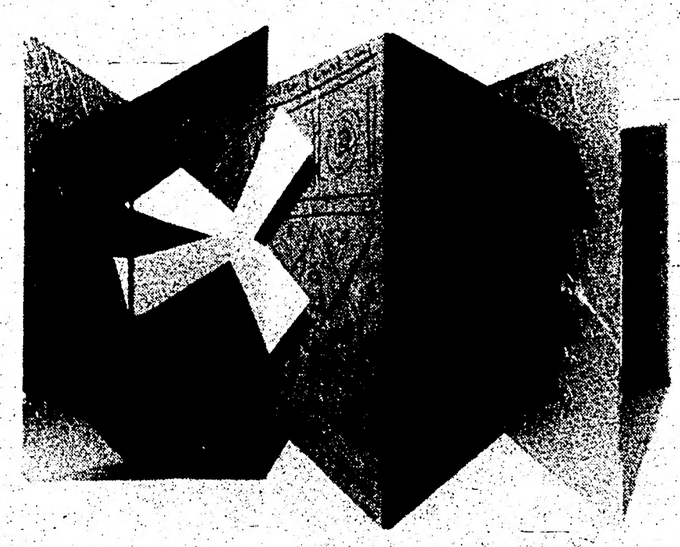
Survey of Feelings Toward Jews

Among many other questions, respondents were asked to indicate on a scale ranging from 0 to 100 their feelings towards Jews. They were told that a score of 0 represents the most negative attitude possible, a score of 50 represents a neutral attitude, and a score of 100 represents the most positive attitude possible. Analysis of the data shows what may for some be surprisingly warm feelings towards Jews on the part of Canadians. Some 86 percent of Canadians held positive or neutral attitudes towards Jews; only 14 percent held negative attitudes. The median score for Jews on the 101-point scale was 70. This means that half the Canadian population held opinions above that point and half the Canadian population held opinions below that point. Canadian Jews were less well liked than Canadians of English origin, towards whom only 6 percent of the population held negative attitudes. But they were better liked than Canadians of French origin, towards whom 15 percent of the population held negative attitudes.

In some categories of the population the percentage of people who disliked Jews was above the national figure; in others it was below. Let us consider in detail the social distribution of the 14 percent of Canadians who disliked Jews.

Consider first the provincial distribution of antisemitism. The three provinces with the highest levels of antisemitism were Newfoundland, New Brunswick, and Quebec. In those three provinces negative feelings towards Jews were expressed by between 21 and 29 percent of the population. On the other hand, and perhaps surprisingly, Alberta was the *least* antisemitic province: 7 percent of its population disliked Jews.

Robert Brym *is Professor of Sociology and an Associate of the Centre for Russian and East European Studies at the University of Toronto.* **Rhonda Lenton** *is Assistant Professor of Sociology at McMaster University.*



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The cynic might feel that the finding for Alberta must be invalid. Surely, he or she will claim, Albertans were downplaying their antisemitism in the wake of the bad press generated by the Keegstra affair. But the cynics will then have to explain why New Brunswickers did not engage in a similar exercise in the light of the bad press generated by the Ross affair. The New Brunswick case suggests that no collective cover-up was taking place. A more plausible — albeit mundane — explanation for the low proportion of antisemites in Alberta is that the province's population is relatively affluent, highly educated, non-Catholic, and non-French. As we shall see, these are some of the main factors associated with low levels of antisemitism in Canada.

Influence of the Catholic Church

Consider first the antisemitic influence of Catholicism and its relative strength in different provinces. In Canada as a whole, 9 percent of Protestants but more than twice that many Catholics disliked Jews in 1984. Accordingly, 4 of the 5 provinces with the highest proportion of people who disliked Jews were also the provinces with the highest proportion of Catholics. And in 8 of the 10 provinces, antisemitism among Catholics was higher than antisemitism in the provincial population as a whole.

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POETRY BY VIC ELIAS

It is important to note, however, that it was mainly Catholics of French origin who accounted for the tendency of Catholics to be more antisemitic than Protestants. Ten percent of Catholics who spoke only English at home disliked Jews. That is 4 percent below the national figure for all Canadians. In contrast, 24 percent of Catholics who spoke only French at home displayed such attitudes: nearly twice the national figure. The latter figure was identical for Quebec considered alone.

It is also significant that, depending on how religious they were, Catholics of French origin varied in their antisemitic attitudes. One might expect that antisemitism would increase with the religiosity of French-origin Catholics. But the data reveal precisely the opposite pattern. Some 21 percent of very religious Catholics who spoke only French at home expressed negative attitudes towards Jews, compared to over 35 percent of irreligious Catholics who spoke only French at home. For Quebec considered alone, the respective percentages were even more divergent: 20 percent of very religious French Catholics in Quebec and 37 percent of irreligious French Catholics in Quebec disliked Jews.

(Hereafter for the sake of brevity we refer to Quebec Catholics who spoke only French at home as *Québécois*.)

Two Forms of Anti-Semitism in Quebec

This fascinating pattern of antisemitic attitudes suggests that there were not one but two antisemitisms in French Canada in 1984. The first, traditional form of antisemitism was stimulated by the anti-Jewish preachings of the Catholic Church. Of course, the overwhelming majority of French-origin Catholics live in Quebec where, historically, the division of labour between Jews and Québécois undoubtedly formed an important basis for antisemitism. In the Montreal garment industry, for example, many workshops and factories owned by Jews employed Québécois workers. But the historical record demonstrates that the Catholic Church also played a highly influential role in fostering antisemitism by charging the Jews with deicide and arguing that Christianity supersedes Judaism. That role was particularly evident in Quebec until the reforms of the Second Vatican Council, which opened in 1962.

What is the social basis of the second, secular form of antisemitism among Québécois? One hypothesis is that the Quebec nationalist movement is an important carrier of anti-Jewish feeling: according to such an acute observer of the Quebec scene as Lise Bissonnette, many Québécois deeply resent the resistance of Quebec's Jews to Quebec nationalism. However, the results of the 1984 National Election Study lend no support to the view that Quebec nationalists were more antisemitic than non-nationalists. Thus supporters of the two main provincial political parties — Liberal and Parti Québécois — were equally likely to express negative attitudes towards Jews, even though the latter is the champion of Quebec nationalism. In addition, people who said they voted "yes" in the 1980 referendum were slighty *less* likely than "no" voters to be antisemitic.

A second hypothesis is that secular antisemitism among Québécois is related to being situated on the left wing of the political spectrum. That may seem an

continued on page 2

EDITOR'S NOTEBOOK

Our issue began with a sophisticated analysis of the perennial question of antisemitism in Canada, by Professor Robert J. Brym. He analyzes the distribution of antisemitism not only numerically but also geographically, politically, linguistically and religiously. His analysis helps us to grasp the many nuances of this most complicated and persistent phenomenon.

Rabbi Dow Marmur contributes an insightful examination of a most unusual and little-known Jewish theologian, Rabbi Ignaz Maybaum. He wrote in German, but lived and taught in England. More importantly, he affirmed the centrality of the family, the bourgeoisie, the synagogue and the Diaspora, where Jews could live an open and free existence. This led him to downplay the importance of the state, including the state of Israel. Such views obviously offended mainstream Jewish leaders and Rabbis, leading them to ignore him. Yet his views are interesting and important as his attempt to restate the traditional theological position in the context of liberal Judaism.

Tears, a short story by Elaine Kalman Naves skilfully encompasses the conflicting emotions generated in her protagonist's heart by the pull of her memories in Hungary as a child of Holocaust survivors, her ambivalence about religion as an adult and her emerging self-identity as a Jewish feminist.

Michael Greenstein carefully traces in Saul Bellow's work the influence of his childhood experience in a Montreal slum. He sees a thread of this experience reappearing in a number of his mature works, written in Chicago. He sees this influence particularly in Herzog, whom he views as Bellow's alter ego. Greenstein writes: "To understand his American self, Herzog must first come to terms with his Canadian childhood," and he demonstrates how this applies also to Bellow himself.

Uri Rosenzweig has responded to the symposium in our last issue on "The Future of Canadian Jews." In his view, a number of issues were neglected by the participants, such as the differences in the Ashkenazi and Sephardi communities to the threat of Quebec Separatism; Western backlash against multiculturalism; the need to intensify our activities on behalf of all Jewish immigrants who wish to enter Canada, especially Russian immigrants; the overlapping of community organizations leading to unnecessary competition and expense and the rising cost of Jewish living.

Two poems by Vic Elias complete the issue.

ANTISEMITISM IN CANADA

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odd speculation given that antisemitism is generally associated with the right. But those familiar with the history of socialism know that there is in fact a long (although in general less violent) tradition of antisemitism on the left as well. Since its origins in early nineteenth century France, one current of socialism has associated Jews with the worst evils of capitalism and denied them any right to an independent existence, either as an ethnic group or a nation. Perhaps some form of that attitude has been passed from Fourier to Marx to the secular Québécois left.

No relationship between political self-perception and level of antisemitism was found for Canada as a whole. But in Quebec considered alone the story is different. Only 13 percent of Québécois who thought of themselves as being in the centre of the political spectrum expressed dislike of Jews. That was below the national figure for all Canadians. However, 26 percent of right-wing Québécois and 21 percent of left-wing Québécois expressed negative attitudes towards Jews. Simplifying somewhat, we may divide the Québécois into a less religious left, a more religious right, and a mixed religious centre. Antisemitism was high in the first two groups and low in the third.

Social Class More Powerful Factor than Religion

However, the effects of Catholicism and political self-perception in Quebec by no means constitute the whole story of antisemitism in Canada in 1984. In fact, social class was a somewhat more powerful cause of antisemitic attitudes than was religion: irrespective of religion, the lower one descends in the socioeconomic hierarchy of Canadian society the more antisemitism one finds; and occupying a low socioeconomic position is rather more likely to make one antisemitic than being a Catholic. Thus, we find that over a quarter of Canadians with less than grade 9 education disliked Jews. As educational attainment increased, the proportion of people who disliked Jews declined, falling to 7 percent among college graduates. Similarly, more antisemitism was associated with low family income. That is why the 4 provinces with the highest proportion of people who disliked Jews were among the 5 provinces with the lowest per capita income.

Interestingly, the negative relationship between family income and antisemitism, and the negative relationship between education and antisemitism, did not hold for union members and NDP sympathizers. That is, low education and low family income were associated with high antisemitism for Progressive Conservative and Liberal voters and for people who were not members of trade unions. However, in Canada as a whole sympathy for the NDP and union membership mitigated antisemitic feeling among the poorer and less-educated: people with low levels of formal education and low family incomes who supported the NDP or were union members tended *not* to be unusually antisemitic.

No Association Between Age and Attitudes Toward Jews

It should also be mentioned that sex was also associated with dislike of Jews. All else the same, men were more likely than women to dislike Jews. We expected that younger people would be less antisemitic than older people, but were surprised to find no association between age and attitudes towards Jews.

The preceding analysis allows us to conclude that in 1984 the incidence of antisemitism in Canada varied from one category of the population to another. Provincially, antisemitism was strongest in Newfoundland, New Brunswick, and Quebec. More men than women, more people with low than high socioeconomic status, and more Catholics than Protestants, were antisemitic.

"NOT QUITE A POT OF FLOWERS" BY ANN BALD BLOOM ARTS SUTTON

However, these observations are subject to a number of qualifications. Supporting the NDP and being a union member cancelled out the negative association between socioeconomic status and antisemitism. Among Catholics, antisemitism was strongest among people of French origin. Among Catholics of French origin, it was stongest among the irreligious. And among Québécois, high levels of antisemitism were particularly evident on the less religious left and the more religious right.

Modest Overall Level of Antisemitism in Canada

We may also conclude that the overall level of antisemitism is quite modest in Canada as a whole. The only populous province with a relatively high level of antisemitism (and a large Jewish population) is Quebec. Moreover, one is entitled to be optimistic about the long-term outlook, at least outside Quebec. Specific events in the Middle East that are perceived by some to cast an unflattering light on Jews, and downturns in the domestic business cycle, will undoubtedly ignite sporadic increases in the antisemitic feelings of Canadians. But in the long term it is likely that antisemitism will decrease as Canadians become more affluent and better educated.

In Quebec the situation is more complex. It is certainly possible that as Québécois become better educated and more secularized the level of antisemitism in Quebec will drop. The problem, however, is that secularized Québécois have a home waiting for them on the left — a home that is scarcely more hospitable for the Jews than is the more religious right.

Viewpoints

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A Neglected Theologian

by Rabbi Dow Marmur

He wrote ten books in English, two in German, several pamphlets and numerous articles. Nevertheless, Ignaz Maybaum has remained largely unknown in the world of contemporary Jewish thought. There are a number of reasons for this neglect, the most important being that he argues from a theological standpoint which centres on the Jewish Diaspora, whereas the major thrust of contemporary Jewish thought has Israel as its focus.

However, despite the fact that I myself affirm the paradigm shift in Jewish life and thought, epitomized by what Emil Fackenheim has called "the Jewish return into history" and manifest in the centrality of the State of Israel, I believe that Maybaum's teachings constitute an important corrective to the new emphasis. In going against the current, he gives contemporary events something of a timeless perspective. By learning from him, we may be spared some of the excesses of nationalism.

A Major Leader In British Reform Movement

Ignaz Maybaum was born in 1897 in Vienna. As a young man he came to study for the Rabbinate in Berlin and subsequently served liberal congregations in various parts of Germany, returning to Berlin during the Nazi period. Shortly before the outbreak of World War II, and after a brief spell in a concentration camp, he left for Britain. Following years of hardship as a refugee, he became the Rabbi of a small suburban congregation in the London area, which, under his leadership, grew into one of the major institutions in the British Reform movement. When, in 1956, a few of the graduates of the destroyed liberal Rabbinic Seminary in Berlin founded a similar institution in London and named it after Leo Baeck, the leader of German Jewry in the Nazi period, Maybaum came to teach there — and thus to influence a generation of Rabbis in Europe.

Jewish Life Remains Family Life

Maybaum was a theologian who earned his living as a congregational Rabbi. His close ties to the Jewish bourgeoisie, to whom he ministered both in Germany and in Britain, influenced his thinking. He saw Jewish life centred on the middle-class family, and exhorted his fellow-refugees to feel at home in their adopted country by becoming part of the urban middle class, "which earns its livelihood neither by the sword nor by the plough."

Maybaum's affirmation of the Jewish family led to his rejection of the state, any state. He wrote: "the state remains bound up with the dualism: God and Caesar. The citizen is involved in the unremitting obligation to commitment which demand from him 'service of the spirit'. Jewish life remains family life."

Yet, the Jew is not to work against the state, but, on the contrary, he has a vital contribution to make to it. "Art and science are enriched by the sons of bourgeois parents. Bourgeois society, although radically different from the State, provides the State with a creative type of man." The bourgeois, then, lives in a state of creative tension in relation to the state, contributing to it and benefiting from it, despite the danger it poses to its benefactors.

Seeks To Justify Jewish Diaspora

Maybaum's understanding of the centrality of the Jewish family, and the bliss of bourgeois existence as the carrier of culture, leads him to justify the Jewish Diaspora in the modern non-Jewish state, which, despite its secular exigencies, provides new opportunities for contemporary Jews to act as citizens, or perhaps emissaries, of the "kingdom of priests" and to be part of the "holy nation" as a prelude to becoming "a light of nations." Reflecting on the attraction that law, medicine and similar occupations have for Jews, Maybaum does not seek historic or sociological explanations, but sees it as a manifestation of the urge to engage in priestly professions. It is the Jews' way of serving the citizens of the state without quite wanting to be part of it — not because they lack in loyalty, but because as servants of the King of Kings, the Holy One Blessed Be He, they remain sceptical about the state.

For Maybaum, the Jewish way of life is a universal model. In striving for a life of purposeful, priestly, work, marked by the harmony of the sanctuary that is the home — which, like the Temple, must be situated far away from the arena of politics — each one of us can chart a path to happiness and fulfilment through service to God.

Jews Are *In* The State Without Being *Of* The State

By seeking to define the Jew as living *in* the state without being *of* the state, Maybaum attempts to tell his fellow-Jews how they can be both good citizens and good Jews at the same time. By living the lives of law-abiding and productive members of society, they fulfil their obligation to the state; by leading Jewish lives in the circle of family, and the extended family that is a worshipping congregation, they discharge their responsibilities to their tradition. Needless to say, only the democratic Western state will allow such an open and free existence; therefore, Jews should do all they can to help to uphold and strengthen it, not only out of self-interest but, above all, on its intrinsic merits.

There is here, as so often in contemporary Jewish thought, an implied affirmation of secularism. As long as Europe was dominated by Christianity and Christendom, Jews were in their ghettos, secluded and downtrodden; only with emancipation, which was the result of secularization, did the opportunity arise to bridge the gap between the kingdom that is the state and the kingdom of priests described in the covenant at Sinai.

Virtually every contemporary Jewish thinker offers a critique of Christianity and secularism. Maybaum, however, unlike most of his colleagues, includes also Islam, following in this his mentor Franz Rosenzweig (1886-1929). Maybaum's aim is not to enter into dialogue with Islam, but to offer a critique of Jewish orthodoxy, which he sees as being shaped by Muslim legalism. He asserts that "the Islamic identity of religious and civil Law penetrated Jewish medieval life." Jewish orthodoxy has been shaped by it to this very day; it "defends a position which is Islamic and not Jewish."

"DISTANT ECHOES" BY VICTOR LEVANT ARTS SUTTON

Not Enthused About Israeli State

We can now point to at least two reasons why Maybaum did not see the State of Israel as a sign of redemption for the Jewish people, but only as yet another place where Jews lived — with the same opportunities as elsewhere, and perhaps a few additional constraints.

Firstly, because he saw family life as a corrective to citizenship of a state, he could not muster much enthusiasm for the creation of the State of Israel. Since the kibbutz was so central to the Jewish state, he has an additional cause of concern, for he regarded the kibbutz as a threat to the conventional bourgeois, individualistic, life-style he so enthusiastically embraced. He firmly believed that the priestly, family-centred, existence of the Jew in the Diaspora was the surest way both to Jewish survival and to universal redemption.

Jewish Life Centred On The Synagogue

Since he believed that middle class life gives us "the freedom to be independent of tribal and the ruthless chance prevalent in nature," the rural setting of the kibbutz, with its traditional emphasis on agriculture, must have irritated him. Since the majority of the Jews today reside in a dozen or so metropolitan cities around the world, living on the land would have seemed un-Jewish to him. For Maybaum, Jewish communal existence has the Synagogue as its centre, and Synagogues can only flourish in urban, or suburban, areas where Jews live.

Yet, he affirmed the need to support Israel — not because it has been established on Jewish land, but because it is a place where many Jews live; it is a kind of Diaspora on Jewish soil. Ironically, this is also the view of many ultra-orthodox Jews, the same Jews whom Maybaum attacks so frequently in his writings.

Opposed Ultra-Orthodox Domination In Israeli Politics

The second reason for Maybaum's reservations about the State of Israel has to do with the domination of the more extreme orthodox groups and parties. If he discerned in Zionist collectivist ideology clear signs of secularized Christianity, and if he suspected the rural agricultural settlement as a potential breeding ground for pagan ideas, he saw in the power of the Israeli orthodox Rabbinate the hand of Islam as it shaped medieval Judaism.

Despite all that Maybaum has written about Jewish Diaspora life in preference to existence in the Jewish state, and despite his critique of orthodox Judaism, it is as a Holocaust theologian that he has to be considered.

The recurring Biblical theme in his writings is the account in *Genesis* of the binding of Issac. The fact that Christians describe the event as "the sacrifice of Isaac", whereas Jewish tradition knows it as the *akeda* (the "binding"), is significant to Maybaum. Christians view the story in *Genesis* in the context of the crucifixion, and thus of tragedy, whereas Rabbinic Judaism has understood it as a statement that seeks to avert tragedy. For Maybaum, the crucial sentence in the tale is, "Do not raise your hand against the boy, or do anything to him." Isaac survived and "a ram, caught in the thicket by its horns" took his place. Whereas the Jew has *trust* in God in the way that Abraham trusted when he took his son to the altar, the Christian has *faith*. Whereas the *akeda*, and even the Book of Job, both full of tragic potentialities, have a happy ending, the Christian symbol of the crucifix announces that tragedy can become Christian tragedy and thus leads beyond tragedy. Most Holocaust theologians indict Christian silence and acquiescence, but few have been as explicit as Maybaum in linking the cross to the swastika.

But even the destruction of European Jewry has not deprived the Jews — the heirs of Abraham's trust — of hope and of the ability to see progress amidst the catastrophe. In characteristic fashion, Maybaum does not use the word "Holocaust" or even the Hebrew

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Tears

by Elaine Kalman Naves

"FLOWER ARRANGEMENT" BY RITA SHIZGAL MONTREAL ARTS CLUB

A chicken simmers in Julia's soup pot, the first kosher chicken she has ever cooked, though she is not new to cooking. Julia, her eyes on the clock, her mind elsewhere, lifts lids off pots crowding the stove. Vapors of honeyed carrots, tomato sauce and parsleyed potatoes rise in her face. She re-covers the pots, glances at her wristwatch. 4:25. Did she remind Rob this morning that candle-lighting was at 5:56? They ought to be sitting down in five minutes if they're to do justice to the five-course holiday meal she's prepared. Perhaps she forgot to mention candlelighting altogether. She's been so careful to avoid a repeat of last year's private Yom Kippur battle with Rob she may not have said anything at all.

Julia peers inside the soup pot, skimming golden islets of fat from the bubbling brew. She spears a drumstick with a knife. The meat flakes off easily. She blows on the morsel at the tip of the knife, pops it in her mouth. It tastes like — chicken. What had she expected? And what had possessed her in the car yesterday to swerve to the side of the road so abruptly that the cab behind her had nearly hit her? She had certainly passed KOVAC'S KOSHER ("Marinated Spare Ribs," "B-B-Q Chickens") hundreds of times before without the impulse to stop.

Inside the shop, she pretended not to understand as Mr. and Mrs. Kovacs exchanged bursts of rapid Hungarian with each other.

"Another one that gets religion before Yom Kippur, a once a year Jew," said the butcher.

"That's seven in a row I've never seen before," Mrs. Kovacs made change. "*Chag sameach*," she smiled at Julia, baring a gold crown.

"*Koszonom szépen*," said Julia in her best Hungarian. Thank you.

The doorbell rings and Julia feels the knot of tension dissolve in her neck. Relief suffuses through her. Rob is home. There will be no repeat of last year's histrionics, of a drama she well recalls though still does not fully understand.

"But what difference does it make if we eat five minutes later?" Rob, harried yet insouciant, had arrived at the last minute when Julia stood already poised by her grandmother's silver candlesticks. The table had been cleared of food. Rob had tried to sound reasonable through the undercurrent of irritation in his voice. "How could you not wait for me? We can fast five minutes longer tomorrow. For God's sake, Julia, you never used to care about any of this stuff before!"

Julia in her late thirties cries as easily as when she was small. The tears trickled down her face as she lit the holiday candles. Not because of Rob's anger, but because of the very justness of his words. She has certainly never cared about this stuff before. It had always been her father's role to rush her mother, to rush all of them through the meal before *Kol Nidre*. Dressed in his best suit, his eyes blinking nervously behind his glasses, he used to eye his wristwatch while urging them to hurry. "Nine gulps of water at the end of the meal," he had intoned at the head of the table. "Nine gulps to finish with and you won't be thirsty tomorrow."

Daddy, Daddy.

Around the table in Julia's dining room the remnants of the feast have been cleared away. She stands behind the candles, her cheeks catching their glow, eyes suddenly radiant because Rob is home on time, has buried last year's hatchet, is resolved to please (humor?) her. Rob faces Julia; their children and her mother flank the table between them. On the nearby buffet spread with an embroidered runner the *yahrzeit* candles in their metal encasements are beginning to sputter. Rob, his brown head bare, stumbles hurriedly over the *kiddush*.

Yahrzeit candles. Julia remembers.

Thirty years ago, the end of the 50s. Their first year in Montreal, their first Yom Kippur in a strange land. She was eight. At the foot of the velveteen sofa a small semi-circular table covered with a richly embroidered and betasseled throw. On its six fat, metal-encased sputtering candles casting weird patterns on the ceiling, permeating the room with the smell of wax.

The child Julia wakes with a start, staring in disoriented detachment at the flickering patterns in the half light. Her mouth is dry, sour.

From the other side of the wall a sound she can't decode. From her parents' room. A muffled repetitive noise, like a series of stifled, cut-off sneezes.

Her soles cling clammy to the rose-patterned linoleum as she pushes the door to their room open. The room fully lit. Like an owl she blinks in the painful brightness, trying to make sense of the image. On the far side of the bed, her father's bulky form doubled over — source of the muffled sobs. Her view now obscured. Mummy with dishevelled hair, in white nightie, bending over Julia, finger on her lips. Easing her out of the room.

"It's all right," Mummy whispers. "Go back to bed, Julia, he does this every year. Every *Kol Nidre*. Mourning his dead... All his dead from the War. Once a year he does this.

"It has nothing to do with you."

Her father's tears for the dead: mother, father, brothers — all swallowed by Auschwitz. Aunts, uncles, cousins, college chums. A first wife whose picture hangs in the living room over the velveteen sofa. A little girl — her sister — who would be ten years older than Julia had she lived.

"*It has nothing to do with you.*"

But her father had wept for the living as well. He had wept for Julia when she and Rob had announced their engagement in 1967. Not the primordial sobs that had roused her on *Kol Nidre* night, just a misting of his glasses as in a fine drizzle. He had left the room in a hurry.

The summer of '67. Mad euphoria after the Six Day War. Summer of Expo. Mini skirts and clogs and oversize sunglasses. A queue snaking in front of the Israeli pavilion. Her hand in Rob's. The midday sun beating down. A speckless sky. The shrill scream of seagulls. The odor of steamies and vinegar and fries.

"What do you think about next summer?" Rob asks.

"In general?"

"No, in particular. June is the month for weddings."

"Is this a proposal or what?"

"Not 'or what.' I'll be graduating."

"Aren't you supposed to go down on your knees?"

"Only if you insist."

"I do."

He falls down on one knee in the queue. "Dear lady," he begins.

She feels her face turn crimson. "Stop it." She tugs on his arm and he gets up, a bit sheepish.

"Well, what do you say?"

She squeezes his hand. "I'll tell you after this pavilion."

After the heat outside, the refreshing balm of a darkened room. On the wall, a huge blow-up of men praying at the *kotel* — a soldier in fatigues, a Hasid with sidelocks, a man in a business suit. Return, oh Israel. *This* year in *Yerushalayim*.

Photos of eroded hills and barren plains, of malarial swamps and deserts. A painting of a ship overflowing with immigrants: visionaries and peasants, women and children, a people with luminous eyes locked in a dream.

And then a room, a chill somber room with only two artifacts: under glass, a small pair of scuffed lace-up shoes. A child's shoes. "Recovered from Auschwitz." On the wall behind, a photograph from the Warsaw ghetto. A little boy dressed in tatters, arms above his head in the gesture of surrender, before the guns of soldiers.

Julia flees the pavilion, Rob in tow, through the bright corridors of Israel reborn, of kibbutzniks taming the desert, of taped conversations in resurgent Hebrew, of the click-click of a slide show depicting sabras sharing their expertise with Africans. She flees, flees sculptures and folk songs, the mosaics, the jewellery, the kosher restaurant.

Outside, in the sun, in the warmth, she faces him ragged of breath, her back to the pavilion, "I can't marry you, Rob."

—It is like snuffing out life. Her life. His life.

"I'm going to Israel," she says.

"Do you," he asks, and she detects the disbelief in his voice, and its note will echo and re-echo in her ears across decades, "do you want me to *convert*?"

"I don't know what I want. I can't survive here without you... Yes, yes, I want you to convert."

"Julia, I don't believe in that sort of thing."

"What *do* you believe in?"

"I believe in you — and in the love I have for you... I believed," he is crying too, "in the love I thought you had for me."

"I'm going to Israel," she says again.

But she did not go to Israel. Because at two that morning he phoned her. "I'll convert," he said. "Just so long as you know it's for you. Religion leaves me cold. I can't feel something I don't feel."

Well, as for religion, and she could have laughed hysterically but for fear of waking her parents — it left her cold, too. And as far as she could see, it had left her parents cold as well. They had been reared in homes of rigid orthodoxy on the Great Hungarian Plain. One of Julia's grandmothers wore a wig over her shaved scalp, the other was so pious she kept separate corners of the kitchen for meat and milk. But this did not stop Julia's father from shopping weekly at Hoffner's on St. Lawrence Boulevard with ham and head cheese and *debreziner kolbasz*. As a boy he had trudged with his father two miles in mud to the nearest *minyan* at a rich landowner's farmstead every *Shabbes*. In Montreal he drove to temple once a year. On *Kol Nidre*.

Yet the Yom Kippur fast her parents observed with the selfsame stringency they had witnessed on the Hungarian prairie. Her father scoured the St. Lawrence fruit stalls in search of aromatic quinces for traditional quince compote for the festive dinner. He came home from work when the sun was still high in the sky. Her mother cooked chicken soup and honeyed carrots, tomato sauce and parsleyed potatoes. They lit *yahrzeit* candles and holiday candles. And then her father, who did not believe in God, who *davened* only on Yom Kippur, beckoned to them to array themselves before him in order of seniority. And he blessed her mother, Julia, and her sister in the ancient words *his* father had once pronounced.

Daddy, Daddy.

In later years, after receiving her own blessings, Julia would lift her little girls in turn to her father. he placed his broad hands on their golden heads, whispering "*Yevorechecho*," and she averted her eyes from his face, afraid of the tears she saw trickling from the corners of his eyes behind his glasses.

Rob declined to be blessed.

And when Julia's father died two years ago, Rob declined the invitation to give blessings of his own. He had kept his promise and converted, but religion still left him cold. And can you really become a link in someone else's chain?

Out in the kitchen of Julia's house, her daughters begin to stack the dishwasher after the festival meal. The clatter of silverware and dishes jogs a stray memory for Julia. Earlier in the day, while searching for her holiday tablecloth in the buffet, her fingers had caught in a thicket of tassels and knots.

She begins to rummage now in the buffet among a jumble of napkins and placemats. Had she really hidden it here, hidden from herself, two years ago when her mother passed it to her wordlessly? After some moments, she pulls it out in triumph. Her father's *tallis*.

Self-consciously she drapes it over her shoulders, then calls towards the kitchen.

"Girls!"

They troop into the dining room, eyeing her a bit warily in the exotic get up.

Julia's eyes are moist. She spreads her arms and enfolds her daughters in a hug. The ancient words come back to her.

"*Yevarechecha Adonai V'Yishmirecha*."

May God bless you and keep you.

Elaine Kalman Naves *has been a frequent contributor to* Viewpoints. *She writes articles, history, fiction and book reviews. She was born in Budapest and now lives in Montreal.*

Saul Bellow's Roots

by Michael Greenstein

As Jews, we take pride in our Nobel Prize winners — Agnon, Bellow, Canetti, Sachs, Singer, and Wiesel. As Canadians, the closest we have come to a winner in literature is Saul Bellow whose Montreal childhood confers special status on a novelist who refuses the category of "American Jewish" writer. While critics have pointed out the significance of Montreal's multilingual environment — English, French, Yiddish, Hebrew — on Bellow's development, it may be worthwhile to re-examine the nature of that milieu in his fiction. The Jewish slums of Montreal during his childhood, just after the First World War, were not too far removed from the ghettos of Poland and Russia, so the Canadian city serves as a stopover between European past and American future.

Bellow's first novel, *Dangling Man*, devotes only two paragraphs to a description of Montreal, but these highly-charged passages prepare for a much fuller treatment in *Herzog*, written some twenty years later. The early novel takes the form of a diary as Joseph, a dangling man, waits to be inducted into the American army during World War II. Joseph's entry for January 5, 1943 thrusts him back to his childhood in Montreal's ghetto:

> This afternoon I emptied the closet of all its shoes and sat on the floor polishing them. Surrounded by rags, saddle soap and brushes—the brown light of the street pressing in at the windows, and the sparrows bickering in the dead twigs—I felt tranquil for a while and, as I set Iva's shoes out in a row, I grew deeply satisfied. It was a borrowed satisfaction; it was doing something I had done as a child. In Montreal, on such afternoons as this, I often asked permission to spread a paper on the sitting-room floor and shine all the shoes in the house, including Aunt Dina's with their long tongues and scores of eyelets. When I thrust my arm into one of her shoes it reached well above the elbow and I could feel the brush against my arm through the soft leather. The brown fog lay in St. Dominique Street; in the sitting room, however, the stove shone on the davenport and on the oilcloth and on my forehead, drawing the skin pleasantly. I did not clean shoes because I was praised for it, but because of the work and the sensations of the room, closed off from the wet and fog of the street, with its locked shutters and the faint green of the metal pipes along the copings of its houses. Nothing could have tempted me out of the house.

Montreal Ghetto Recalled by Dangling Man

The privacy and passivity of Joseph-Bellow's domestic journal contrast with international violence in the outer world. Ever so calmly the would-be infantry man polishes his shoes with Chicago's rags that are a reminder both of Montreal's past rag-and-bone shop and of contemporary squalor across the Atlantic. Chicago's bickering sparrows recall A.M. Klein's sparrows "rising from the gutter-scattered oats" of Montreal's ghetto, while the dead twigs spread to an equally moribund world. In the midst of universal crisis, Joseph snugly retreats to a remembrance of things past, a lost time that is so real it turns into near fairy tale, but instead of Cinderella's slippers we have Aunt Dina's shoes — their long tongues full of tall tales, their eyelets witness to all. Joseph's feeling arm extends to his head and heart, even as his personal past reaches back to the history of his people.

Bellow's portrait of St. Dominique Street resembles one of those primitive sepia-coloured photographs from the beginning of this century. No sooner does this first paragraph conclude with the womb-like warmth of the room and the declaration that nothing could tempt Joseph outside, than the second paragraph launches into a description of a tempting exterior world:

> I have never found another street that resembled St. Dominique. It was in a slum between a market and a hospital. I was generally intensely preoccupied with what went on in it and watched from the stairs and the windows. Little since then has worked upon me with such force as, say, the sight of a driver trying to raise his fallen horse, of a funeral passing through the snow, or of a cripple who taunted his brother. And the pungency and staleness of its stores and cellars, the dogs, the boys, the French and immigrant women, the beggars with sores and deformities whose like I was not to meet again until I was old enough to read of Villon's Paris, the very breezes in the narrow course of that street, have remained so clear to me that I sometimes think it is the only place where I was ever allowed to encounter reality. My father blamed himself bitterly for the poverty that forced him to bring us up in a slum and worried lest I see too much... But less easily forgotten were a cage with a rat in it thrown on a bonfire, and two quarrelling drunkards, one of whom walked away bleeding, drops falling from his head like the first slow drops of a heavy rain in summer, a crooked line of drops left on the pavement as he walked.

"MY SON'S BOOTS" BY RITA SHIZGAL MONTREAL ARTS CLUB

Just as Montreal's Jewish ghetto is situated between French and English solitudes, so St. Dominique's slum is framed by a market of forbidden fruits and a hospital for healing broken lives. From the safety of his window and the warmth of a stove that participates in shining, Joseph observes a menacing world that works upon him as much as he works on shoes. In contrast to the fallen horse, funeral, cripple, deformed beggars, and staggering drunkards, the innocent boy works to set the world aright.

Bellow's memory dwells and dangles on mankind's crooked line of blood, drops that may never be erased from the pavement no matter how hard Joseph cleans. Bloodlines linger for the young man who waits for war, who dangles between English and French, between Montreal and Chicago, and between Europe and America. Ever a realist with both feet on the ground, the Jewish dangler nevertheless transcends the mundane.

"Herzog" Is More Mature

Twenty years after 'Dangling Man' was published, Herzog appeared with its detailed account of Napoleon Street, so near to Mordecai Richler's St. Urbain. To understand his American self, Moses Herzog must first come to terms with his Canadian childhood. From his bed at the Royal Victoria Hospital, eight-year-old Moses listens to a Christian lady reading from the Bible, and when she asks him what his father does, he remains silent, having been instructed never to divulge the truth about his father's bootlegging activities. With his inside information, the perennial outsider graduates from child prodigy to failed genius, a super-star among the world's *schlemiels*.

When Herzog's mind travels back forty years he also recalls a train ride out of Montreal. For their holiday the Herzogs carry a basket of fruit, the wood as frail and splintering as some of their lives, the overripe pears as sporty and decayed as some of their spirits. Like the fruit basket, the seats on the train are worn, the urban landscape grimy, and the countryside burnt, yet Moses's bittersweet memories cannot abandon the odour of his mother's saliva on her handkerchief. Mother Herzog may wipe his cheeks but she cannot erase those acute, tender memories. And the lesson Moses learns from this nostalgia: "drive your cart and your plow over the bones of the dead." Memory resurrects and celebrates life from the Bible to the present. With his tactile imagination, Bellow-Herzog keeps in touch with Quebec roots, lilies of the field, rags and bones.

Herzog Recalls So-Called Jewish Education in Montreal.

What triggers Herzog's memory most of all, however, is his chance encounter with Nachman, a poet who had been his playmate forty years earlier on Napoleon Street. At the age of five Moses crossed Napoleon Street to Nachman's tenement to learn the *aleph-beth* from Reb Shika, Nachman's father. Instead of crossing the Red Sea and ascending Mount Sinai, Moses Herzog crosses streets or tracks and climbs the wooden staircase to Reb Shika's where he learns about "DMAI OCHICHO" — God's address to Cain about Abel's blood crying out from the earth.

From Reb Shika's "Genesis," Moses at the age of eight progresses to the cellar of the synagogue where he and Nachman share a bench and their rabbi's insults. Their only refuge is the washroom where old men in bowler hats wash their hands and comb their beards while Nachman plays on his harmonica, "It's a Long, Long Way to Tipperary" — as long as Moses's wandering memory. The rabbi teaches his recalcitrant charges about Potiphar's wife and Joseph's garment; and this biblical lesson applies to the rest of the novel where Moses Herzog outfits himself for more than one exotic woman, and Saul Bellow dresses his ideas in various textures. These lessons from the synagogue with its primitive, cave-like cellar cling to Herzog and Bellow for the rest of their lives: "all the dead and the mad are in my custody, and I am the nemesis of the would-be forgotten. I bind others to my feelings, and oppress them." A custodian of the faith, Bellow binds an ancient covenant to this head and heart.

One of those mad eccentrics was Ravitch who boarded with the Herzogs on Napoleon Street and worked at a fruit store near Rachet Street in 1922. Like a tragic actor of the Yiddish stage, with a drunkard's nose, bowler hat, and apron, Ravitch swept a mixture of sawdust and snow at Montreal's market. Since his wife and children were lost during the Russian Revolution, Ravich turns into a *shicker*, drinking his pay and singing his solitary tune: "*alein, alein, Elend vie a shtein / Mit die tzen finger — alein.*" The Herzogs view their alien boarder with a mixture of pity and disdain, complaining that a Jewish drunkard is virtually a contradiction in terms, and that Ravitch could at least be *freilich* in his inebriation.

In 1913 Jonah Herzog bought a piece of land near Valleyfield, Quebec and failed as a farmer. "Then he came into town and failed as a baker; failed in the dry-goods business; failed as a jobber; failed as a sack manufacturer in the War, when no one else failed. He failed as a junk dealer. Then he became a marriage broker and failed — too short-tempered and blunt. And now he was failing as a bootlegger, on the run from the provincial Liquor Commission. Making a bit of a living." A Jonah-of-all trades and master of none, he is swallowed up by the leviathan of commerce from Papineau to Mile-End, Verdun, Lachine, and Pointe St. Charles.

Father Herzog returns home to his primitive, cave-like kitchen on Napoleon Street where Moses studies the world, past and present: "My ancient times. Remoter than Egypt." While the schoolgirls in black skirts march to their convent, Moses and his brothers pray indoors: *Ma tovu ohaleha Yaakow — How goodly are they tents, O Israel.*" But Montreal's

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The Organized Jewish Community And the Canadian Jewish Future

by Uri Rosenzweig

The wide variety of perspectives offered by the six participants in the Viewpoints symposium, "Is There A Future for Canadian Jewry?" run the gamut from cautious optimism, to uncertainty to pessimism.

While the diversity of opinion was interesting and thought provoking, perhaps it would have been a more creative exercise if the topic had been, "What *kind* of Canadian Jewish community would you like to see as we enter the next century?"

The sad fact is that there seems to be no national vision for the Canadian Jewish community, no meaningful, creative, national agenda for the next decade to enhance the quality of Jewish life. With various national Jewish organizations bickering among themselves as to which speaks for Canadian Jewry, that very search for primacy overshadows the need for Canadian Jewry to collectively address serious problems facing the organized Jewish community through new and innovative approaches. In my view there are a number of external and internal issues which have been neglected or glossed over by the symposium participants. I offer some of these to broaden the overview of the Canadian Jewish future.

The Quebec Scenario

Out of the growth of the independence movement in Quebec, there are a number of issues, real and potential.

Canadian Jewry must expand and intensify its participation in the Canadian unity debate. Should Quebec separate, and we should not shrug off that possibility, the exodus of Quebec Jewry will be substantially greater than that during the René Lévesque, Parti Quebecois era. If this happens, the impact on Jewish institutional life will not only be severe, but leave behind a remnant of Jews too old, sick or poor, to be able to move out.

On the other hand, if Quebec is given an offer it can't refuse, to remain within Confederation, many Quebec Jews may find themselves living under unacceptable conditions and still decide to move, although in smaller numbers.

Furthermore, ongoing differences between the Ashkenazi and Sephardi communities of Quebec, with the latter being more comfortable with Quebecois nationalism, could be exacerbated by the unity debate and eventual referendum. In the case of separation, Ashkenazim would be more likely to migrate to Ontario and elsewhere and consequently Sephardim would become a more dominant force in the life of Quebec Jewry that remains.

The Bilingual, Multicultural Backlash

Aside from the possible negative impact of migration, there is a growing backlash, particularly in Western Canada, not only toward federal government policies on bilingualism, but against the very concept of multiculturalism which the Canadian Jewish community, among others, has espoused, supported and benefitted from.

The backlash against multiculturalism manifested itself in many vocal objections to ethnic references in the Canadian census and a growing opposition across Canada has coalesced around the new Reform Party. This new disguise of intolerance has wrapped itself in the Canadian flag, suggesting in a subliminal and therefore more dangerous way, that those who refuse to forego their ethnic roots and ties and become true blue Canadians, are somehow disloyal to this country.

The growing popularity of the Reform Party has attracted various fringe elements. It could play a key role if the next federal election results in a minority government. It should therefore be carefully monitored for both its messengers and its message.

Jewish Immigration

Jewish immigration has been the lifeblood of the Canadian Jewish community and in my view we have not done nearly enough to open up the doors a little wider.

My Zionist colleagues may take issue with my view that we have not fully kept faith with Soviet Jewry on whose behalf we worked and echoed the cry, "Let Our People Go,". Oh yes, we have raised millions of dollars for "Operation Exodus", but generally speaking Diaspora Jewry, including Canada, had toed the Jewish Agency, Israeli government line: that Soviet Jews emigrating to Israel deserve a greater measure of support than those remaining in the USSR or wishing to emigrate to other countries.

Certainly we should encourage emigration to Israel if for no other reason that it is there Soviet Jews have the greatest opportunity to reawaken their dormant Jewish conciousness. But our long and historic efforts on behalf of Soviet Jewry were generated first and foremost to gain for them freedom of choice. To a large degree we have curtailed and discouraged that freedom of choice by denying them the full measure of support they deserve.

I believe that coupled with Soviet Jewish aliya to Israel, we shall witness an increased immigration from Israel in coming years, both by Soviets disenchanted with Israel and by other Israelis, Yordim, seeking relief from economic pressures that the massive Soviet Jewish aliya has imposed on them.

There will undoubtedly be other sources of Jewish immigration to Canada such as those in the South African tinderbox that may well explode with the further dismantling of apartheid and its consequences, Argentina, Eastern Europe, etc.

Canadian Jewry must intensify its activities on behalf of all Jewish immigrants who wish to enter, and strengthen our own internal network for aiding and integrating new immigrants in need of such assistance.

The Changing Nature of Jewish Attachment

With the waning influence of Jewish family life in determining Jewish continuity, in its varying forms and degrees of intensity and commitment, Jews have become more and more dependent on Jewish organizations and institutions to sustain and nourish that continuity.

Of course many of these organizations and institutions have existed for a long time. But with the erosion of religious observance and tradition within Jewish family life, participation in these various organized groups has been motivated by a desire to retain Jewish identity, ethnically, rather than religiously. Some call this "Secular Judaism", but call it what you will, it represents a desire by those participating in a variety of ways to retain their Jewish attachment, unlike those who have chosen to assimilate.

Paradoxically, the very creation of Israel may have contributed to this acceleration of secular Jewishness. First, because having a national Jewish home has given Diaspora Jewry a sense of commonalty and equality with fellow Jews of other nationalities in their respective countries, and second, because of the secular nature of many Israelis, which will become more pronounced with the massive influx of Soviet Jews.

Increasingly therefore, the continuity of Canadian Jewry, the Jewish future, hinges upon events in or affecting Israel and the quality of Jewish organizations, institutions and their leadership, here in Canada.

And it's in this regard that I share some concerns with you.

Just as Canadian Jewry has largely abandonned its national scope and vision to a community of communities, so have the individual organized communities evolved into communities of agencies, organizations and institutions.

In a real sense, each of these component parts operates as an independent community, with its own constituency, leadership, priorities and vision of the future, although there is some overlapping of individual participants.

The only times each of our organized communities acts as one, reflects a sense of community, is when events in or affecting Israel occur, during communal celebrations or remembrance observances, cultural events, or after some political or anti-semitic act where the community feels threatened.

If our organized communities could find some way of mobilizing and harnessing just a fraction of that great amount of energy being expended by our human and financial resources of these various component parts, and address such serious problems as our pediatric Jewish education, among others, our chances for a Jewish future would be much brighter.

Probably no other ethno-religious group in Canada costs as much per-capita to retain its identity as Jews. Day schools, congregations, community centres, those observing Kashrut, kids at summer camp, all coupled with endless Jewish fund raising, contribute to the high and rising cost of living Jewishly.

For those who can afford it and participate fully — all to the good. For those who can't and want to, it is true that most Jewish organizations and institutions probably don't turn anyone away because of inability to apply. But I have a gut feeling, without any available statistics, that a great many poor Jews and those of modest means, for a variety of reasons including pride and embarrassment, don't take advantage of this Jewish institutional generosity, and therefore remain on the periphery of organized Jewish life. We need to develop a method and means of searching them out and encouraging them to participate.

The Changing Profile of Leadership

With Jewish institutional life becoming more of a critical factor in Jewish continuity, it's important that we reflect upon the changing general profile of institutional leadership.

The profile will vary from community to community, depending on size, age of population and economic factors, but generally speaking I believe the new profile of a "new breed" of leadership is as follows:

There is a growing proportion of professionals as compared to business people or entrepreneurs; there has been increasing disinvolvement in Jewish volunteer work by successive generations of descendants of formerly active leadership; there has been an increasing proportion of women taking on major community jobs, not only locally but nationally.

Perhaps most significant is that the "Baby Boomers" are now increasingly moving into positions of Jewish leadership. This is a generation whose parents wanted to give them everything they didn't have and by and large they did so. This is a generation that did not experience a world without the state of Israel and therefore has less appreciation of its meaning. This is a

"ABSTRACT LIMITED PALETTE" BY RITA SHIZGAL MONTREAL ARTS CLUB

Uri Rosenzweig, *now a business man in Redwater, Alberta, was active as a professional in Jewish communal organizations over a span of thirty-five years. He writes a regular column for the* Edmonton News.

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generation of leadership farthest removed from the Holocaust, now becoming a distant historical event remembered once a year, by fewer and fewer people; and it's a generation that has not encountered virulent anti-semitism first hand.

What impact this new breed of "Baby Boomers" leadership will have on Jewish institutional life remains to be seen. I for one have mixed feelings. Because while their parents sought to give them things in a material way, and did, many did not transmit to their children, their generosity, their willingness to sacrifice, their knowledge and understanding of Jewish history, culture and traditions — in other words, they failed to give their children a Jewish soul. On the other hand, the fact that a good number have not chosen to isolate themselves from involvement in the Jewish community, gives me some cause for cautious optimism.

The Clock is Ticking for Canadian Jewry.

The story is told that when the great Hassidic "Seer of Lublin" died, one of his sons received a wall clock as his inheritance. On his way home the son stayed at an inn longer than expected because of bad weather, and since he had insufficient funds to pay the bill, he gave the clock to the innkeeper.

Years later a famous rabbi stayed at the same inn. He heard the chimes and recognized the clock. "How did you know it was the late seer's clock?" the innkeeper asked.

The rabbi replied, "Every other clock which chimes on the hour has a distinctive message which is — one hour closer to death. But this clock of the Seer of Lublin chimes a different message — one hour closer to redemption."

The clock is ticking for Canadian Jewry. Only time, the will to survive and the quality of leadership, will determine the message of its chime.

BELLOW'S ROOTS

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tenements are not so goodly, and it is up to Moses Herzog to re-enact the Exodus across the Great Lakes to another Promised Land. Bellow's historical imagination — tinged with irony and nostalgia — raises Montreal to new heights even from the depths of his slum cellar.

> "Napoleon Street, rotten, toylike, crazy and filthy, riddled, flogged with harsh weather — the bootlegger's boys reciting ancient prayers."

To this Moses' heart was attached with great power. Here was a wider range of human feelings than he had ever again been able to find. The children of the race, by a never-failing miracle, opened their eyes on one strange world after another, age after age, and uttered the same prayer in each, eagerly loving what they found. What was wrong with Napoleon Street? thought Herzog. All he ever wanted was there. His mother did the wash, and mourned."

Like A.M. Klein, Bellow transforms narrow pavement into Bible-land and the widest range of emotions. An archeologist of feelings, he sifts not merely among the litter, dead rats, and ashen dust of the slums, but also excavates the heart and history of his People, and familiarizes us with the strange world of the Diaspora.

"PORTUGESE FISHERMEN" BY RITA SHIZGAL MONTREAL ARTS CLUB

Unlike the rest of the Herzog family, Aunt Zipporah and Uncle Yaffe succeed in the New World by capitalizing on junk.

> "In Yaffe's junkyard in St. Anne the ragged cliffs of scrap metal bled rust into the puddles. There was sometimes a line of scavengers at the gate. Kids, greenhorns, old Irish-women, or Ukranians and redmen from the Caughnawaga reservation, came with pushcarts and little wagons, bringing bottles, rags, old plumbing or electrical fixtures, hardware, paper, tires, bones to sell."

All the tribes bring their wares to Yaffe who sorts out the various metals even as Bellow lists the objects and lives inhabiting Montreal's ghetto — a ghetto that has all but disappeared. Like his uncle, Moses salvages that world in his memory.

Bellow sums up this early city and his intensive Canadian-Jewish education.

> "So we had a great schooling in grief. I still know the cries of the soul. They lie in the breast, and in the throat. The mouth wants to open wide and let them out. But all these are antiquities originating in the Bible, in a Biblical sense of personal experience and destiny."

Where Mordecai Richler satirizes Montreal's new rich, Bellow sentimentalizes the old system — "softening, heart-rotting emotions, black spots, sweet for one moment but leaving a dangerous acid residue." Richler attacks the acid and black spots; Bellow raises the inner and outer rot to a higher level between Herzog's Russian *heim* and Chicago's midwestern frontier. "Montréal *passé* gave Bellow the necessary geography, but Bellow—the cartographer of roots and rot—put Montreal on the spiritual map.

A NEGLECTED THEOLOGIAN

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sho'a to describe it, but the term *khurban* — the same word that Jewish tradition uses to describe the destruction of the First Temple and Second Temple. The choice of terminology is significant. For although the destruction of both Temples were calamitous for Jewish life, one can also argue that they propelled Jewish history forward. It is, therefore, possible to surmise that even this third *khurban*, the death of the six million, will bring with it benefits for the survivors and their descendants, despite the unspeakable suffering.

Since Maybaum affirms Jewish existence outside the state and sees authentic Jewish life in and around the Synagogue, he is able to describe the loss of sovereignty and the destruction of the national/cultic centre, the Temple in Jerusalem, as signs of progress. In so doing he ignores the fact that these events were perceived to be calamitous by those who experienced them, as well as by the tradition that commemorates them to this very day. But, even in the context of Maybaum's historic revisionism, what possible progress could the Holocaust bring? Is it only consistency that drives him to this startling and, to many Jews, offensive conclusion?

This "prisoner of hope" who dares to interpret the greatest tragedy in Jewish history in this way in order to vindicate God and history, implies approvingly, it seems, that the Holocaust had put an end to East European orthodoxy. That such views would offend students of contemporary Jewish thought is not surprising. Perhaps here is another reason why so many of them ignored Maybaum.

Is God A "Moral Monster?"

At least one critic, however, did not ignore him, though he did find his theology offensive. In a book devoted to five contemporary Jewish thinkers, Steven T. Katz summarizes the theology of Ignaz Maybaum in these words:

"Here two metaphysical systems mix and reinforce each other. The first is the a-Zionist, ahistorical Rosenzweigian perspective that views Jewish settlement outside of Israel as part of the cosmic design for the Jewish people which has now fulfilled its historic mission and is, in Rosenzweig's language, 'with God' while the 'nations', immersed as they are in history, are still on their way through Christianity, to this end. The second is Reform Judaism's reconstruction of the idea of the 'Jewish mission to the gentiles' which positively values Jewish life 'among the nations'."

In this scheme of things, the Holocaust, according to Maybaum, is the price Jews are called upon to pay for being Jews. Katz considers this kind of theology scandalous: "If the Holocaust is the price of freedom, or in this case of progress and expiation, then better to do without such evolution and reconciliation — the price is just too high. It is morally and theologically unacceptable. To insist on it is to turn God... into a "moral monster."

That is, of course, not what Maybam intended. But in his endeavour to vindicate "the face of God after Auschwitz" (the title of one of his books), he obviously felt compelled to affirm that there is a purpose to Jewish suffering which is beyond our comprehension, and which we must accept on trust. Our ancestors did it after the destruction of the two Temples and on many other occasions throughout our history, and they were not disappointed. We can only hope — hope, not calculate — that the same will be true after this, the third, destruction.

Maybaum's Holocaust Theology Unacceptable Yet Interesting

"BOUQUET" BY RITA SHIZGAL MONTREAL ARTS CLUB

Katz deems Maybaum's response to the theological crisis of our time unacceptable, yet even he concedes that it is "not uninteresting." It is unacceptable because, in an effort to defend God, Maybaum does not seem to pay due attention to the suffering of the victims. It is interesting, because, despite the anger it provokes in many, this is an attempt to restate the traditional theological position in the context of liberal Judaism. Therefore, even if we disagree with Maybaum, we should not ignore him. By refusing to follow many of his contemporaries who have chosen to regard the Holocaust as *sui generis*, Maybaum has remained within the main stream of Jewish theology rather than within the current stream of Holocaust theology. For that alone, he deserves to be taken seriously. He may be out of step with recent trends which, understandably, are more concerned to make us aware of the tragedy and the pain than to vindicate God, but he is not necessarily irrelevant. He may be unpopular, but he need not be unauthentic; those familiar with Biblical theodicy will understand his theological roots.

Maybaum's affirmations — the term is often more appropriate than "arguments", for his style tends to be oracular — have prompted him to make distinctions between Judaism and the daughter religions Christianity and Islam in ways that amount to attack on and misrepresentations of the latter. He would not be the first theologian — Jewish, Christian or Muslim — to engage in polemics.

Thus, in the endeavour to place liberal Judaism in the context of the Hebrew Bible, and especially the Prophetic writings, he comes to attack Islam for having "foisted" legalism on Judaism. Similarly, in his endeavour to describe Judaism as the religion of the bourgeoisie, Maybaum attacks Christianity for having given its blessing to the "political animal" who ultimately emerged as the beast at Auschwitz.

In pointing to the influence of Islam on medieval Judaism and the role of Christianity in European history, he has identified two important areas of concern for contemporary Jewish thought. Even if his answers were too facile, too simplistic and at times offensive, they were often couched in terms shaped by the Hebrew Bible. Katz's description of Maybaum's thought as unacceptable but not uninteresting is apt. Thinkers can get away with being unacceptable as long as they are interesting.

LETTERS

In the *Canadian Jewish News* of Oct. 31, 1991, J.C. Lasry claims that he was misquoted in my article on "the future of the Sephardic community in Quebec". To set the record straight, I'll simply transcribe here his own French text: "Les Ashkénazes viennent en dernier lieu selon l'indice d'attraction;... près de 23 % [des juifs nord-africains] déclarent ouvertement ne pas les aimer. Ce rejet... Les Ashkénazes, eux,... leur anglais est très souvent marqué par un fort accent de type saxon; quant au français, ils semblent souvent refuser d'en prononcer un mot... Le rejet marqué des Ashkénazes, manifesté par nos répondants [séphardis]..." (*Les Juifs du Maghreb*, pp. 38-39). I'll let the readers of *Viewpoints*, including those Ashkenazim who J.C. Lasry accuses of refusing to speak French, decide whether my free translation conveys the meaning of his words ("North African Jews detest the Ashkenazim because they speak English with a strong accent of German origin, and they refuse to speak French"). J.C. Lasry righteously protests that "the word German appears nowhere in [his] article". He is evidently unaware of the definition of "saxon", the French word he has used, which precisely means "pertaining to a Teutonic race from northern Germany, to their country, or language"! J.C. Lasry's distasteful characterization of Ashkenazim, reminiscent of past antisemitic stereotypes, may explain his outrageous claim that Ashkenazim "prefer by far to marry with gentiles rather than with non-Ashkenazi Jews"! (*Les Juifs du Maghreb*, p. 36).

André E. Elbaz
Carleton University, Ottawa

* * *

The leadership of a community sets the tone of the future and, furthermore, especially in our community, our negative sensitivities about any encroachment on our rights impacts on our perceptions of a democratic process. Without diminishing the seriousness of Bill 178 or other attitudes that have pervaded the Quebec government, I, and I might say all of the members of my Executive Committee at the hospital and all of the participants in a major AJCS Planning and Priority Reviews Committee have expressed very positive views about staying in Montreal. We are encouraging all of our children to do likewise.

We need to encourage our community to speak out; we need to encourage our community to look at our heritage and wealth. We have just adopted a new policy at AJCS which speaks strongly about youth retention and attraction. We underline the "attraction" as we want to become aggressive in other communities of North America to attract youth to this city. It is a normal consequence in the free flow of the North American economic society that youth will leave their city of heritage and others will immigrate similarly. We must start to grow up to this reality and not just look at the doom and gloom.

Stephen A. Vineberg
President, Jewish General Hospital, Montreal

* * *

What explains the contradictory decision of 90,000 Jews to stay in the province despite a deteriorating "comfort level", language legislation, the rise of nationalism, political uncertainty, economic instability and bleak demographic trends? (*Viewpoints* — "The Future of Québec Jews").

Your various authors identify a 250 year history, a high quality of Jewish life, our own bureaucracy, important control of our own institutions, a high level of participation in community affairs and activities, and a high standard of living as explanations. These may be necessary, but certainly not sufficient reasons for such a contradiction.

I believe Dr. Sigman comes closest to a convincing explanation when she describes our community as "having a centre, a core, a sense of connectedness and stability". She just misses saying we are a family and Montreal is home; and one doesn't abandon house and home, family and friends because the paint is shabby and the foundation is cracked, the family aging and times uncertain. Now is the time for repair, renovation, renewal; to put in place those initiatives the authors of the symposium suggest.

Then once again Montreal will be the home of which Robert Frost said, "Home is the place that when you have to go there, they have to take you in".

Edward D. Levinson, M.D.
Montreal

I am writing in reply to your "Viewpoints" insert of Oct. 10. The articles were all good, but the one written by Ms. Rosenfeld stands out.

On the one hand, the Montreal Jewish community bemoans its dwindling numbers while on the other, Ms. Rosenfeld admits that it "has played a very low-key and almost passive role in Québec political decision-making . . ." I want to refer specifically to the matter of helping increase immigration of Soviet Jews here. In her article, Dr Maxine Sigman glosses over the matter of immigration, stating that the "officers and executive committee members were so consumed with the burning issue of their own families (. . .) that no one was prepared to talk about immigration" for the time being.

In large part, Soviet Jews in Montreal arrived with Visitors' Visas, as they did in other cities in Canada. They then proceed to ask for refugee status. It is when they want to bring their friends and relatives over that the troubles begin. At that point, I believe that our community, locally and nationally, must speak out loudly and clearly.

Why can we not have a lobby with some sort of clout on the hill? Representatives of the Arab nations do. We cannot and should not depend exclusively on the very few Jewish MPs to do the job. Ms. Rosenfeld writes that "we must speak in a unified voice."

Ms. Rosenfeld writes that "our philosophy has always been to lay low, not make waves, so that we will not offend any political party . . ." Does that mean that such a philosophy is immutable? Haven't we learned anything from the past? If we don't make at least some ripples, we will have no one to blame but ourselves when all our youngsters will leave this wonderful country for one where they are not afraid of "making waves".

Allyna Vineberg
Westmount, Que.

* * *

Your symposium on the future of Quebec Jews was (with the possible exception of Bauer and Elbas) an excellent example of Quebec apologists in action.

None of the apologists tackled or even suggested other alternatives to staying in Quebec and "not making waves." I am part of a group of ex-Quebeckers that formed to submit briefs to the various commissions on the future of Canada. Most Jews of that committee feel that the no wave policy is inappropriate. Israel has proven that Jews must have power, preparedness and a willingness to confront evil.

Some Jews felt a great weight was lifted from their shoulders when they left Quebec. Yes there is an occasional pang but it is brief. The move was painful particularly when leaving family and selling your home at much below its value. Far more important, though, is the knowledge that the long term security and safety is better in other parts of Canada. The longer you wait the harder it will be.

Sigman is an excellent example of a person of authority being out of touch with reality, and of how poorly served the Jewish community has been with its leaders.

She says the Jewish community is stable and less mobile, yet she quotes a loss of 28% of the community due to out migration in a five year period. She is wrong; the community is not stable and is very mobile if the numbers she quotes are correct.

She asks if there are risks to speaking so positively and goes on to say that those who left missed 20 years of good living in Quebec. To that I can only say I am happy she is so easily satisfied. I was never more ashamed of Montreal Jewry than when they sat idly by after the extensive vandalizing of their cemeteries, while Ottawa with a fraction of the Jewish population and less damage to their cemetery demonstrated against it. What is the use of all those facilities when you have no respect and are humiliated regularly?

She commends the orthodox community for having more babies. She fails to mention the francophone resentment it has raised. Jews have always been more bilingual than other groups in Quebec but that has failed to translate into jobs in francophone controlled institutions. Jews will not be accepted no matter how bilingual they are, and our Sephardic brothers will only learn this hard truth with time.

Rosenfeld says they should ensure that our youth stay in Quebec and attract others. Why? So that they can live in a province that has been censured by a UN Human Rights Committee, Amnesty International and Article 19?

Crelinsten and Jedwab say that Jews remain in control of their own future, yet most of their article suggests the opposite. They all seem to foster the "no wave"-policy and that is wrong. It only encourages further excesses.

Quebec Jews should face the real possibility of Quebec separating from Canada and all it entails. The future is uncertain and failure to prepare may be costly. A more determined leadership is necessary. If the preparation is unnecessary, that's wonderful; nothing is lost other than maybe regaining some self-respect.

Marvin Jason
Ottawa

POETRY

BY VIC ELIAS

Saturday Morning Breakfast with the Television On

"Ahoy, matey, there be treachery in the fo'c's'le!"
bellows Cap'n Crunch, that plump sap
through snapcracklepop cacophony
"Sea Dog, you mangy mutineer,
gobble your gripe, fleafarm,
and stop begging at the table
or you'll boogie to the beat
of my blunderbuss!" pop pop
sugar pop pop pop feets
don't fail me now or they'll never
market Honey Honkies in Saskatoon —
those landlubbers don't know
a marlinspike from a marigold
or the name of the magician
who turns winter wheat
into Sugar Smacks — "Lively, crew,
four bells to larboard!"
but if I get up to answer the phone
Gabriel will keelhaul Cap'n Crunch
and introduce his bowl of toothrot
to the floor — next time
I'll keep Shabbos

* * *

A Blessing to be Recited Upon Awaking

Blessed art Thou
King of the universe
who hast fashioned man
in wisdom . . .
His spent insulin syringe
in the bathroom wastebasket
was irresistible. "Lenny,
don't leave the needle
where the child can find it"
and created within him
a system of ducts and tubes
It is revealed and known
before Thy glorious throne . . .
My bare feet, perhaps a protest
to parental pretensions, certainly
a vehicle for a banal strain of athlete's foot,
led to perpetual sores between his toes
Later, I remember a morning my mother
poured sugar water down his throat
for him to regain consciousness
that if but one of these
were ruptured or obstructed . . .
They eventually took a slice of his foot
I made it to my thirties before he lost
his commanding clarity of voice,
his chest clogged,
effluent
from malfunctioning kidneys
pressing the force
from his heartbeats
it would be impossible
to stand before Thee. Blessed . . .
My children still remember him
as the grandfather who always
carried lots of candy
in his pockets
art Thou
who endows humanity
with health, and performs
wondrously

Vic Elias *lives in London, Ontario. His recently published book of poetry,* Reflected Scenery From Where My Eyes Should Be, *appeared last fall.*